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# OFFICIAL MINUTES

of the

## Third Annual Meeting

of the

Mission in North Africa

of the

METHODIST EPISCOPAL CHURCH

held in

THE MISSION HOUSE, 61, RUE HADJAMINE,

TUNIS.

February 21-25, 1912

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### CERTIFICATE OF SECRETARY

I HEREBY CERTIFY : That this volume is a complete and correct Record of the Proceedings of the Annual Meeting and that it was adopted by the Meeting as its Official Record.

W. E. LOWTHER,  
*Secretary.*

ALGER

IMPRIMERIE TYPOGRAPHIQUE & LITHOGRAPHIQUE S. LÉON

Rue de Tanger, 15

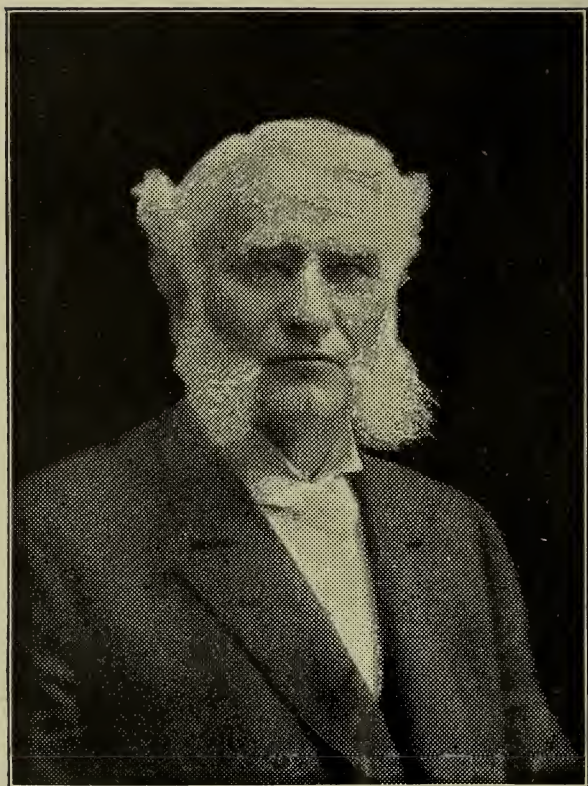
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1912



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BISHOP J. C. HARTZELL, D. D., LL. D.

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# AMERICAN MISSION IN NORTH AFRICA

(SPHERE : MOROCCO, ALGERIA, TUNISIA, TRIPOLI)

## REPORT OF THE SUPERINTENDENT 1911

EDWIN FIELD FREASE, D.D.

The political events during the past year in North Africa as a whole have been momentous. The siege of Fez by the revolted tribes in Morocco was accompanied by sanguinary fighting and endangered the lives of the Europeans cooped up in that city. In April the French government announced that at the request of the Sultan it would intervene. The relief of Fez was effected from the west coast after hard fighting, and a strong army was massed along the Moulouia River in eastern Morocco from Algeria. The subsequent sending of a German cruiser to Agadir led to the protracted negotiations between France and Germany. It seems most probable that at one time we were on the verge of a European war. Finally, November 4th, the French and German governments reached an agreement giving France a protectorate over Morocco, in return for territorial compensation in the Congo region. France and Spain are now negotiating to determine the position of Spain in the section to be occupied by her.

Thus France is at last able to consolidate and develop her vast North, West and Central African empire, covering an area of about 3,625,000 square miles, or approximately the area of the United States including Alaska. It is unique among the European possessions in Africa in being an unbroken block of territory, and may thus be developed more as a unit.

The form of the protectorate in Morocco is expected to follow closely the lines of that of Tunis, and the report of the Commission on the same is expected daily.

### Tripoli

Seizing her opportunity, Italy declared war against Turkey, invaded Tripoli, has occupied Tripoli city, Benghazi, Derna and other coast points, and is preparing for a campaign into the interior, the expeditionary force being said to number over 100,000 men. It is reported that the Senussites have proclaimed the Holy War against the Italians and that a strong army is moving towards the coast. Thus the Italians have by no means an easy task before them. But it appears that Turkey probably will have to yield, and that thus the last part of North Africa pass under European control.

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### Revolution in Conditions

Doubtless France will act promptly in Morocco, Italy in Tripoli, and both countries should soon enjoy settled administration and modern means of communication, bringing European settlers, trade, industrial, mineral and agricultural development, modern education and the other secular forces breaking down disorder, exclusiveness and fanaticism.

Already the Italians have begun the construction of 400 miles of railway in Tripoli. From the Algerian frontier I have myself seen the rails laid as far as Oudjda in Morocco, and the line is to be carried to Fez and to Tangier as fast as modern methods can build it. Other lines will penetrate into Morocco rapidly. Spain is planning the development of her share of Morocco.

### Piercing the Soudan via the Sahara

Nor is this movement to be checked even by the formidable burning sands of the Sahara. The French are determined to link up by lines of rail Morocco, Algeria and Tunisia with Senegal, French Guinea, the Ivory Coast, Dahomey, Upper Senegal and Nigeria, and the French Congo and the regions beyond. An article in a recent French publication describes the various French schemes for trans-Saharan lines. Within the month a strong French expedition of engineers and officials left Algiers to complete the surveys for the lines first to be undertaken, via Figueir to the Niger and Lake Tchad. Already five hundred miles of line is in operation from Oran inland through Figueir; five hundred miles more from Constantine via Biskra towards Touggourt and Ouargla, with the rails ever creeping southwards. A recent despatch announced that Italy and Germany had signed an agreement for the construction of a line from Tripoli across the Sahara and the Soudan to the German Congo, traversing the narrowest part of the Sahara. There is also the Cape to Cairo line up the Nile. The great trunk lines of Africa apparently are to run north and south, the direction of communication with Europe. The mysterious Soudan with its difficult climate, its teeming populations, its black paganism so rapidly yielding to Mohammedanism, appears, chimerical as it would have seemed but yesterday, destined to be opened up by the way of the Great Desert.

It has generally been considered that *the penetration of the Soudan* would be of the greatest difficulty politically as well as religiously. The political task may not prove to be so serious as anticipated. An eminent authority, says the recent Encyclopaedia Britannica, after a study of all the available data, has reached the conclusion that « the Senussi sheik » has been « unable as were the other noted Moslem leaders to overcome the rivalries and divergence of interests of their own co-religionists. — The comparative ease with which the French carried out their operations against the sultanate of Wadai in 1906-10 seemed to demonstrate the weakness of the Senussites. » There remains the religious problem.

### The Problem of the Latin Races plus that of Mohammedanism.

Perhaps the two most difficult problems confronting evangelical Christendom are those of effectively reaching the Latin races and the Moslems. These very different sections of the human family appear to be the least responsive of all to the preaching of the Gospel; indeed they may almost be said to have resisted it *en masse*. In the current number of the *Methodist Review* Bishop Burt, in an article which should arouse the Church, says: « There is no part of the world that needs the Gospel more than these Latin countries. — Where Romanism has been dominant, there you will find, in proportion to the absoluteness and time of its sway, ignorance, idolatry, and human degradation. — Therefore thinking men and women in these lands are being driven into infidelity; indeed most of them are already there, while the ignorant are still deceived, — and they are immersed in idolatry ». It is impossible to exaggerate their need of evangelization, or to overestimate the effect it would have on the whole missionary problem of Africa.

### Moslem Menace

The chief menace of modern Mohammedan missionary effort is the threatened conversion of Africa to that faith within a century through the activity of its missionaries from the Sahara region and northwards, working in a climate to which they are innured, along inner lines, in connection with the extension of their trade, and requiring little if any moral change.

On the other hand the great Soudan with its deadly climate, its lack of means of communication, and its unsettled and hostile governments has been almost impossible to touch by missionary effort. But we are beholding the dawn of a better day, and surely a day of Providence.

Deprived of political power, under the changed conditions already indicated, and subjected to such contact with the European population, the Moslem faith appears here to be doomed to disintegration, its religious zeal and activity to decline. Unfortunately, unless other and mighty religious influences come promptly into play, that disintegration will lead to infidelity, where today it has lead such a large part of the educated Mohammedans of Algeria and Tunisia. Fortunately, with the change in other conditions has come also that in the possibilities of effective missionary propagandism. Until today death has been the legal penalty for the « crime » of a Moslem becoming a Christian in Morocco. Mission work could only be undertaken with the greatest caution in the centers most effected by European influence. In Tripoli missionary effort has had to be confined to within the walls of Tripoli city itself.

But now the way is open or opening, after thirteen centuries of Moslem rule, for the Christian church to throw an adequate

missionary force into all this vast region from Morocco to the Red Sea for a strong, persistent, continuous attack on Islam, and gradually across the Sahara into the Soudan, following the great channels of communication.

Such an occupation should *put Islam on the defensive* in North Africa, quickly impede and finally arrest its aggressive campaign in the Soudan and further south, and thus save Africa from its threatened absorption by Mohammedanism. Moreover, such an occupation would cut the Moslem world in two, sever that in Africa from that in Asia. Taken in relation to the present world movements, to the gradual dismemberment of Turkey, to present missionary conditions, it appears to me that if ever there was a time when the clock of providence struck in unmistakable tones, it has now struck in North Africa. And it is my deliberate opinion that this is the day of opportunity, this is the strategic position for the beginning of the determined effort for the overthrow of Islam for which Christendom has been waiting since the dawn of the modern missionary era.

### Our Methodism Peculiarly Qualified for the Task

I profoundly believe that our Church has so evidently been sent by Providence into this field at this juncture because in doctrine, in breadth of sympathy and of view, in its relation to world movements and in its polity and practice, it is perhaps the best qualified to undertake this stupendous task. It is the only great Evangelical Church that has entered this field. This has appeared to me therefore to be a time when it behooves us to view our present position, to scan the horizon of Providential indications, call and opportunity, and to key up our faith and vision to see and undertake all that God has for us in His plans.

### Increase in Force

In April last, Monsieur Paul and Madame Villon, for many years engaged in missionary work in Algeria, and both speaking the Arabic, commenced their work with us, and were appointed to Constantine.

In May the Rev. J. J. and Mrs. Cooksey, who also had for many years been missionaries in Tunisia and who know both the French and the Arabic, joined our staff, and were appointed to Tunis.

Our native working force was increased by the appointment of Saïd Abouadaou, after a number of months in the Algiers Training School, to work at Fort National with Mr. Blackmore.

### Furloughs, etc.

Under medical advice Percy and Mrs. Smith and family left for England in April on health furlough, returning in October. We congratulate Mr. Smith on passing his examinations and obtaining

the degree of Bachelor of Theology of London University. During his absence, the Arab work at Constantine was directed by J. L. Lochhead.

J. H. C. and Mrs. Purdon went to Ireland on a well-earned and greatly needed furlough in May, returning in October. J. J. and Mrs. Cooksey and Miss Hammon looked after the Tunis work during their absence.

On the return of Mr. and Mrs. Purdon, the work in Tunis was divided, as it had long been too heavy for one man, and Mr. Purdon continued in charge of the evangelistic and general work, Mr. Cooksey taking over the educational departments, including the Training Class and the Hostel for boys.

Miss Smith and Miss Welch left in June for furlough greatly needed in England, returning in September. While away they did considerable speaking and other work in England to keep up the interest of friends in our work, and enlist that of others.

Dr. Lowther accompanied his family to Germany in July and then went to Spain where he spent six weeks in Burgos Institute in hard study of the Spanish, time which results show to have been very well spent.

Mrs. Frease and the writer went to Grenoble, France, the end of July and spent three months in the Summer School for Foreigners at the University of Grenoble, following the special course in the teaching of French, perhaps the best in France. It was not much of a success as a rest or change; but decidedly so from the language standpoint.

The health of Mrs. Cooksey required her to leave Tunis for the worst of the hot weather, and Mr. Cooksey accompanied her for a short time.

Thus there have been a very unusual number of absences from the field during the year, through none of them protracted. However such absences cannot but effect adversely the work, and it is hoped that it can be arranged to not have so large a proportion of the force away in any one season again.

### European Work

This department of the work has seen a distinct advance in each station. I know of no work more difficult than that among the French, the nation has swung so far from God and the abuses of the Roman Church have so embittered the people. Yet the faithful work done in the French Church, *Algiers* has resulted in increased membership, growth in the Sunday School, and every department of the Church work is on the up grade. The Sunday services have steadily increased in attendance. The presence of the young women interested through the woman's department is greatly helpful and encouraging. The prayer meeting is taking its place as a recognized means of grace.

Notwithstanding the organised opposition of Rome, the work among French women and girls has never been so prosperous,

The triumphant death in April of Dahabiya and that of Monsieur Dessault recently, witness that here too « our people die well ».

In *Constantine* a new hall was opened in the new French quarter in November and the attendance and interest has been most encouraging. The same is true of the work at Kroubs. All departments of the Church work are prosperous, with large increased congregations and Sunday School.

At *Fort-National* it has been a year of beginnings. J. T. C. and Mrs. Blackmore have had the unpleasant experience of being the victims of unfair dealing, and had to move for a time into the two rooms rented for the Kabyle work. They have recently been able to rent the property which seems to be the best adapted in the station to our work. Thirty-one villages are being worked from Fort-National, and the hearers in each average about twenty-five, a total of 775.

At *Oran* I was greatly encouraged during my last visit. It was an inspiration to hear Dr. Lowther preach fluently in Spanish after so short a time of study, to a congregation which filled the little hall and which listened with intent interest. Over 60,000 of the 110,000 people in Oran are Spanish, and they are the most accessible part of the population.

Recently the attendance has increased so that another hall is a necessity. It is hoped that Dr. Lowther may soon have a Spanish assistant.

*Urgent calls* have come from Sfax, Tunisia, for a preacher for Italian work, some seven families and a number of individuals petitioning for a pastor. God hasten the day when we can follow up such openings.

### Moslem Work

Evangelistic meetings for Moslems have been carried on regularly at the different stations. But it is a most difficult form of work. Dr. Roesch's class of literal « street Arabs » in *Algiers* is limited in number because of lack of accomodation. Those who cannot get in constitute often a veritable howling mob. But the lads are being taught the truths of Christ and results are sure to follow.

At *Tunis* the evangelistic and discussion meetings continue to be of the greatest interest, and the attendance keeps up.

TRAINING CLASSES AND HOSTELS. Dr. Roesch has had the distressing experience of having three of the lads prove unfaithful, so there are just now but three lads in the School. Doubtless others will come in before long.

The five girls in the Girls Home are a pledge of what might be done if we had the means and equipment to devote to this branch of the work, than which there is none more important. The number of girls in training should be approximately the same as that of boys. It is hoped that similar work may be established in the other centers the coming year.



Left to right, First Row : MOSTAFA DJEZZAR, J. T. C. BLACKMORE. SAID FLICI PAUL VILLON, M. EL-BEDDAI.  
 Second Row : Miss GRISSELL, E. F. FREASE, BISHOP HARTZELL, Mrs. FREASE, W. E. LOWTHER, Mrs. COOKSEY.  
 Third Row : Miss HAMMON, Mrs. PURDON, Miss ANDERSON, Miss WELCH, Miss SMITH, Mrs. LOCHHEAD, Miss LOVELESS.  
 Fourth Row : FRIEDRICH ROESCH, PERCY SMITH, J. H. C. PURDON, LOUIS CAMPY, J. L. LOCHHEAD, J. J. COOKSEY.



At *Tunis* Mr. and Mrs. Cooksey were able in December to rent a property giving better facilities for the Training Class and the Hostel work and enabling them to keep the students under direct supervision. Closing the year with four in the Training Class and several lads in the Hostel, it is hoped that the coming year may see a good advance. The missionaries at Tunis say the outlook never has been so encouraging.

At *Constantine* lack of suitable accomodation and insufficient funds have prevented any increase in the number of lads. But the progress of the ten we have has been very noticable. One of them by extra work has passed two years of the government examinations. The growth in Christian character has been most encouraging. Mr. Smith hopes soon to be in quarters which will enable him to develop this work.

The success and permanence of our work in the future depends so much on the training of the young in these institutions that we must continue to emphasize their importance and bend every energy to their development.

### Medical Work.

Medical work has been carried on at Algiers, Constantine, Fort National and Tunis, along the same lines as last year, and is a valuable auxiliary to the other work, specially that among women.

### Property

Both as a matter of economy and efficiency we should have our own properties. It is never possible to rent properties entirely suitable to the work, necessary alterations are in the end an almost dead loss, the work is carried on always at a disadvantage, and there is lacking the most important element of permanency of tenure. The amounts we expend in rents are distressingly large, and capitalized would give us permanent properties exactly suited to our needs, and, besides, adding to our prestige. It is to be hoped that a beginning towards this end may be made soon.

### Statistics

It is quite the fashion to belittle the importance of statistics and numbers. It is true that numbers without quality are valueless. On the other hand no amount of quality can be a substitute for numbers.

To save the world the Master must save the millions of units. The reaching of a high state of Christian development of even a great number cannot be a substitute for the reaching of the multitudes. Quality we must have, genuine Christianization we must accomplish. But together with this we must reach the multitudes or fail. Let us constantly strive for both numbers and quality.

The statistical record for the year will be found full of encouragement. There are no decreases ! The total number of members and probationers has increased by twelve, or 17 per cent.

### Baptisms

There have been eleven baptisms : nine from among Moslems, one Jewish and one Spanish. The number is not large. But compared with results obtained in other Moslem fields it is most suggestive.

### Other Items

The number of lads and girls under training has increased from 18 to 24, 33 per cent. The total number in the Evangelistic classes has gone up from 474 to 602, 30 per cent. The Sunday Schools have increased from five to eight and the number of scholars from 80 to 149, nearly double. The amounts collected on the field show a good increase. But more attention to this important matter will yield better results in the future.

These results, won in a year when there have been so many away, and in which we have had to limit our efforts so strictly owing to financial stringency, are such as to cause praise to God, and are a pledge of the still better things which God has in store for us. We face the future serene in the confidence that God has placed us here ; that it is His purpose to demonstrate the power of the Gospel in the conversion of Islam ; and that faithful service in this field will as in other fields result in a great company of those who believe, and who have found salvation in Him, than whom there is salvation in no other.

## ALGIERS

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### FRENCH CHURCH

LOUIS CAMPY

(TRANSLATED FROM THE FRENCH)

Trusting in the divine promises, my wife and I began our work in Algiers a year ago, not ignoring the particularly difficult circumstances of that young Church. God has enabled us to advance steadily. To Him be the praise for His faithfulness, and to us confusion for what has not been to His glory.

### Sunday Worship

During the year our Sunday morning services have been fairly regularly followed by an attentive audience. Since the autumn we have noticed an increase in the attendance. The first Sunday in each month a Communion service is held.

### Prayer Meetings

Since last March weekly prayer-meetings have been held. We have rejoiced to see several zealous Christians from other churches join us. These informal meetings have always been blessed to our souls.

Most of the church members did not at first understand the importance of these meetings. Some appeared to think their duty to the church was limited to attending divine service on Sunday mornings more or less regularly.

For a long time, though pained by this state of things, not knowing quite how to remedy it, we persevered. God has heard our prayer. For some weeks a breath of life has seemed to blow our way and cheer us. Efforts are being made to attend these meetings. Is not this a pledge of future blessings ?

### Evangelization

A similar thing has happened with our Gospel meetings held each Sunday evening. Our congregations keep up, but the spiritual element has come to us chiefly from outside.

We are thankful, however, that our church members now take a greater part, with the result that these meetings are better attended, they bringing others. Our hearers always listen well and seriously.

### Bible Class

In the hall for woman's work we have had a weekly Bible Class for men and women. These have been fairly well attended by a dozen people. This winter, however, the Class has been held fortnightly only. Soon we hope by God's help to alternate this study with a Gospel meeting in the same hall.

### Sunday and Thursday Schools

Our influence is counter-balanced by the irreligious homes in which most of our children live, and by the continual opposition of the Catholic clergy. Nevertheless the divine seed will bring forth fruit. The special interest that some take in their lessons and their regularity at school are encouraging to us. We regret that the hall for the Thursday boys school is so far from the working-class quarter, for from there we chiefly get our scholars.

### Visiting

Besides my regular pastoral visits I have, with the help of the agent of the British and Foreign Bible Society, distributed from house to house invitations to our meeting. This, as well as the giving away of tracts which we did, is an absolutely necessary work of penetration. From a religious point of view it is painful to notice, not only how dark are the minds, but especially how great is the indifference to the Gospel in every class of society.

### Some Encouragements

Our friend « C » after many wanderings through the world, came one Sunday evening to one of our meetings. In distress of soul he told me that life was unbearable, because of his sins. That very evening he went away, bearing the assurance in his heart of the pardon and peace of God.

Since that day his desire to grow in the knowledge of God's Word encourages us and pushes him to read it until quite late at night. His wife, full of Roman Catholic superstitions, is a trial, being opposed to him, but it exercises his faith and patience.

Our friend « D » ill with phthisis, workman and father of a large family, was once in open rebellion against God whom he considered had thus unjustly afflicted him, honest and upright though he was. This malady placed his family in a precarious position and their future was very gloomy.

Influenced for some years past by the Gospel, he only had the morals thereof, his self-righteousness veiling the divine love in his trying circumstances.

As he became worse God wrought in him, his rebellion changed to submission and his murmurings to thanksgiving.

### Thus God answered Prayer

An unutterable peace, hitherto unknown, filled his heart till the day he was received up.

His bed of sickness was a bright testimony. In spite of acute pain never a murmur escaped his lips. He himself sought to prepare his loved ones for his near departure.

Dahabiya, a native Kabyle sister, has also gone up higher. As others speak of her in their report I will just say how much I was blessed in visiting her in hospital, being struck by her faith and peace in the face of death.

One of our devoted outside lady helpers, got hold of a young lady of good family. Owing to a grave fault, though repentant, she was forbidden her father's house. Lonely and sad she was sighing for heart peace, not knowing where to find it. Although of Protestant origin she was absolutely ignorant of the things of God.

Now she rejoices at having found the Saviour. God has also reopened to her even her parents' home.

And now may God prepare the labourers for this year, and in His love give to His servants to be equal to their task !

## MOSLEM WORK

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FRIEDRICH ROESCH, PH. D.

The general condition of our work among natives in Algiers is, for me personally, not satisfactory. It seems to me that there is a standstill, not only within our own ranks, but a little every-

where. I have been in contact with nearly all the missionaries working among Kabyles and carefully noted their opinions. I find the opinion of some to be that the results of more than thirty years of faithful missionary work among Kabyles are small in proportion to the amount of labor expended.

### Special Problems and Difficulties

What are the causes of this pretended failure? Some solve the problem in a very simple way by saying that Missions to Mohammedans have in general given but little visible success. At the great Missionary Conference held at Lucknow it was stated on the testimony of a great many experienced missionaries that the conquering power of Islam is still greater than the Christian Church is inclined to believe and that its resisting energy is unweakened. Since the Edinburgh Conference some Missionary Churches have dreamed of a « *marche foudroyante* » against Islam that would lead to victory, and we have not yet finished the preliminary labours of besieging. Then there is generally repeated another argument: The political conditions in our field do not allow of the development of all the practical possibilities of mission work. In other fields like Egypt, Syria and India the power of Christianity can be demonstrated more effectively than in French North Africa where the Mission has to avoid the full employment of its force.

Some maintain that the natives and especially the Kabyles never will develop a true Christian character, their heart, mind and body being unchangeable. If a man does not want to be converted and to become a new creature, then even God cannot change him. But do we not believe that the Spirit of God is stronger than their resisting will? Though they may « make their hearts as an adamant stone » in their religious arrogance and self-righteousness, it must be possible for the Spirit of God to grind them to powder. In this problem, where so many of our fundamental Christian beliefs are engaged we cannot remain sceptic. — It has been said too, and that by our native friends, that the fault is entirely on the side of the foreign missionaries who work among the natives. I am very much in favour of this explanation as far as it concerns my own character and work. But looking on others of our fellow-workers, I must say that this criticism is unfounded.

But are we right after all in speaking of failures in our work?

Yes, if we believe with our great Methodist Church, that a genuine conversion is a tangible thing, that it can be seen and must be felt in a circuit of ten miles, that one conversion has to cause another and that a visible Church shall be the result of our work. — *Is there a possibility for North Africa?* I know only of one remedy. It has been indicated by the great Tertullian, himself an African.

It is blood, the blood of the martyrs, the seed of the Church. So it was and so it shall be.

### The Work in Algiers

Our meetings were held regularly. Our class of Kabyle boys has had a good and regular attendance. The kind of boys we get there is probably the worst of all Algiers. Only a few of them know who their parents are ; among this kind of boys are recruited the numerous cut-throats that are a speciality of Algiers. From time to time we have had troubles caused by some bigger fellows who only come to break up the meeting. Our native helper, during my absence, was once mobbed in the Kasbah in the classical style of old Methodist days. But in spite of all these hindrances our teaching gradually gets hold of some of these poor intelligences. Some begin to understand and think.

Our Sunday meetings were at first opened for Kabyle Christians from other stations working in Algiers or interested natives. But they did not come. So we went out « into the highways and hedges and compelled them to come in, the poor and the maimed and the halt and the blind that our house might be filled ». It is interesting and instructive to work among these beggars. It is classical work, because the Master himself ennobled it. The other day I taught them the Lord's prayer in Kabyle. They did not seem very much taken with the seven askings, but they understood at least one of them which they repeated heartily, with the usual signs of approbation : Give us this day our daily bread.

On Fridays we have a meeting open for French speaking natives. I believe that these meetings could be made more useful and would be better attended if we had a more suitable hall in a pleasanter quarter. Our room up in the Kasbah seems to be too far away for our visitors. I tried to find a more accessible room down in town. A missionary friend let me have the use of his very suitable hall ; but as he asked more than six francs rent for one evening, after two months I could no longer accept my friend's kindness. We had there fairly good attendance, students of the Medersa and some native friends. You know the character of these « réunions contradictoires ». Once a French friend of ours, a functionary in the Government, himself an earnest Christian, gave before a large attendance a fine talk on the subject : What hinders the Mohammedan to believe that Jesus Christ is the Son of God ? His lecture did not fail to make a strong impression upon the natives who thought that only some foreign missionaries talk always about religion, about Jesus Christ and conversion. It was a strange thing for them to see that a French official places himself upon the same ground as the missionaries.

### Training School

In our Training School, I had to pass through very sad trials. On the other hand we have had the joy of seeing two of the lads baptized and I trust that at least one will turn out a man on whom

God and the Church can count. One passed the public examination of the « Certificat d'Études » which may be registered as a little scholastic success.

Beside this work and these problems that in their difficulty have absorbed all my psychical strength I have tried to help my friend Mr. Campy in his work. I have had the privilege of preaching for him as often as I could. Severe illness in the summer and fall prevented me from doing more in this kind of work. But beside him I count myself little or nothing and the help appreciated by him and the others was perhaps that I tried to carry a bit of the burden that lies so heavy upon him. I have also had the privilege of helping my friends in the French Reformed Church of Agha.

This is my second year of active missionary life. If I should tell what this year has meant for me I could say with Longfellow's Village Blacksmith : Toiling, Rejoicing, Sorrowing-with the stress upon the first and especially the third word. A few things only were entrusted to me, but I believe that the Lord can say that I was faithful over them. And so I may have a right to my little part of joy.

## GENERAL WOMAN'S WORK ALGIERS

MRS. E. F. FREASE

I did not intend to write a report this year as I do not feel that I have done any direct mission work, but as it has been requested that I should have some word in the Minutes I will tell briefly what I have been doing and give some of my impressions.

### Study of French

I have continued the study of French and doubtless will continue to do so for a long time to come, although I feel greatly encouraged with the progress I have made.

### University of Grenoble

Our daughter came out to Algiers last June and we all went to Grenoble, France the last of July, where we followed the special course of French in the University, all reciting together. We hope that she may be led to use the language in the service of God in some way, if not in this work in which we have become very interested during the past two years that we have been here.

### Woman's Foreign Missionary Society Hostel

We thoroughly recommend Grenoble as a place for foreigners to learn French and our Home there for young ladies, where we have left our daughter for the year, in charge of Miss Delord of the Woman's Foreign Missionary Society. She is a French lady who has had nine years experience in teaching French in our large girls' school at Rome. The home is called the « Student Hostel », and is at rue Lafayette, 1.

### Troubles in Tunis

We returned the first week in November landing at Tunis on the very day that the troubles commenced between the Arabs and the Italians. We stopped with Mr. and Mrs. Purdon in the Rue de la Kasbah and the tramp, tramp of the soldiers and the taking by of the groups of prisoners was all one heard in the streets, whereas at other times there had been great confusion and noise. We would have preferred the noise, for the marching of the soldiers was so ominous and the very quiet suggested danger and kept one awake. I was glad to get out of Tunis that time and I did not envy those who remained.

### Baptisms in Tunis

The women's classes did not meet during this time as it was not safe and there were none of the regular meetings at Mr. Purdon's. But on Sunday there was a very impressive service at which there were two women, one man and a baby baptised. This baby was the first to be baptised in the Mission.

### Constantine and Kroubs

After stopping a few days at Constantine where we attended a number of the regular meetings and also one at Kroubs we went on home to Algiers.

### Brain Rest

Then I found that I was very much worn and that my brain must have a rest; so I voluntarily, against much opposition, decided to do my own house-work. I worked with my hands and my feet and gave my brain a complete rest, and I think I did right. Now I am ready to go back and take up the study and work which I left off last November.

### Moving

During this time it was necessary to move from the apartment where we were living as it was too small, and too noisy and windy. We found a very comfortable villa and the middle of January we commenced to move. I say « commenced » as the process has been so long drawn out with gas-men, electricity-men, etc. that we have not finished yet. I trust that we shall never have to move again, in this country, until we move into property belonging to the Mission.

### My Special Part

My appointment is very general but I hope to find my own special part in this stupendous work. I am anxious to use the French which I have acquired but not to spoil any work that is begun. I am sure that God will direct me, if I am faithful to Him, to find and accomplish that which He has for me to do this coming year and that at next conference I may have a report of real Mission work.

## ALGIERS : WORK AMONG KABYLE MOSLEM GIRLS

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MISS EMILY SMITH

Another year has past bringing, as all years do, joys and sorrows, unexpected successes and unlooked-for disappointments. On the whole it has been a good year, and its work will, we believe, tell for eternity.

### Is it Worth While ?

Sometimes we ask it as we stand before our class of tiny Moslems. They are so small, the time they are under our teaching is so short, the home influence so evil. They vary in age from three to seven years. Perhaps none are truly happy as children should be, for even at this age, perfect innocence, that purity that makes little children's eyes like those of angels is lost. Every problem of life, in its crudest form, is discussed before them, and long ere they understand the charm of childhood is dimmed.

We seek to put sweet stories of the Holy Child into their minds and pure songs of a Happy Land on their lips, and to show them how good is ready obedience to simple commands. But it is no easy task ; even as we repeat the story, an evil word is hurled by one babe at another. Yet we have heard the Gospel told by baby lips where no other would have had a hearing.

« Did you tell your people about Jesus ? » we asked a girl of fourteen. « I tried » was the reply « but they were too angry to listen. Only Z... was allowed to tell how Jesus raised the dead and healed the sick and died to save us. They listened and old Uncle L... wiped his eyes more than once ». Now little Z... was not yet six years old. So we sow in hope, believing the seed is a Living Word of God. If only we could gather the 50 tinies together more often !

### « Where the Brook and River meet »

We turn to our elder children. Surely here we shall see greater results. Alas ! we meet greater difficulties. The girls need discipline, employment, and guidance.

They have no secular education, home education, no moral training ; like Topsy they « jus' growed » and the result is moral chaos. We generally muster between 30 and 40 and the class discipline is greatly improved. They sing fairly well when they are not swept away by a mad desire to suddenly shout or to try to sing falsetto ! They know most of the Gospel stories and answer well when they wish to do so ; for they, like the younger ones, are governed by « want » and « don't want ». They leave us young, often at the age of eleven or twelve, when they are « shut up » preparatory to marriage.

The attendance is good considering the disadvantages under which they come to us. They carry with them into their married life standards of morality that are new to their race and the *knowledge* of the hope of eternal life, thro' faith in a crucified, but risen Saviour. We sow on in hope remembering the word « a little leaven leaveneth the whole lump. »

### Sewing but not for Sewing's Sake

The Sewing classes are not encouraging from the point of view of work accomplished. A child learns well and as soon as we begin to rejoice she is married and we begin again on new material. But we seek to reach the wild young hearts and to lead them to higher and purer things. The girls grow softer, and gentler, and cleaner under the influence of christian control and Miss Richards who teaches them needlework sees them leave with real regret.

We do all we can, and then we leave them to the influence of Him who can still « bring all things to their remembrance ».

### Some Fell by the Way-side.

Very little visitng has been accomplished this year. It was thought wise to help get the little French Church started on a good basis. We have seen good results there. Now we hope the coming year will see us set freer to follow the great Sower, for surely even along the « way-side » there may be *some* « good ground ».

### Transplanted

The children in our home have given us satisfaction. Our child Daba bya who was so ill last Conference-time left us for « that fair Land, just out of sight » in the April of 1911. We still mourn her loss ; but we realise that God loved her well and she at least « no longer needs our poor protection ». Is it prophetic that like Alraham of old, the first plot of land we hold in a country we claim for Christ should be a grave ? Our two eldest girls have been baptized, the oldest is soon to be married to one of our evangelists.

A new child has come to us, the same evangelist's little sister. If her heart is already turning to the children's Saviour it is the work of our tiny Z... who at 7 years of age is ready to work for the Lord Christ, to fight if need be with tiny fists for His honor, or to forgive and love the little stranger who upholds Sidi Mohammed *if* the way of love will do more than fists for Christ's cause.

### The Anchor of Hope

The Crescent still holds its proud place. Shall we ever pull it down ? We shall never give up till we have planted the Cross in the Crescent and the *Anchor* of our Hope will still be « Christ crucified for the Moslems ».

## WOMAN'S WORK ALGIERS

MOSLEM AND EUROPEAN

MISS A. DORA WELCH

« Have faith in God ». The message came to us through the voice of Bishop Wilson as he stood amongst us last Conference and assured us that « the desert shall yet blossom as the rose ».

We heard it again as we watched the ship slowly gliding out of port, and our own Bishop reverently lifted his hat and looked upwards; once again it came to us as we stood, be it confessed with darkened thoughts and hearts well nigh breaking, at the death-bed of the Kabyle child who came into our home when only four years old, and whom we trained for twelve long years to replace us, an Eastern among Easterns, among her own people. And yet once again in the night watches we heard the message, « Have faith in God, who will have all men to be saved », who says « My Word shall not return unto me void ».

Yes, we have buried our child and great was the test of faith, yet as we stand by the simple white cross that marks her last resting place and read the inscription « Saved by the precious blood of Christ », we can say « It is well with the child ».

The others in the home have all kept well in the midst of much sickness all about us, but not without much thought and care on the part of the writer, to whom falls the charge of the material needs of the household.

## The Sinews of War

The correspondence and accounts demand daily and incessant work.

We have to keep touch with the friends across the seas who can only « see the work » from a written page. Even as we write we realise our helplessness without those who supply the sinews of war. Prayer, sympathy, money, those who supply these, should surely never ask in vain for a few lines from the front. We without them, they without us, how hopeless our task would be; and God needs us both if His Kingdom is to increase.

## Among the Mothers

Is the saying true that « no nation rises above its motherhood? » As we look around us here we would fain say we do not believe it; yet surely experience forces us to accept it, at least in part. Our Moslem mothers are a sad problem. Brought up in the darkness, moral and spiritual of Mohammedanism, they seem to have no desire to rise higher, and sadler still, they are content to see their girls pass along the same way.

They maintain that what was good enough for them is good enough for their children, and often we see bitter jealousy when the girl does seemingly succeed where the mother failed. The attendance at class is good, the interest seemingly real, in several cases we believe

the professed faith is sincere ; but touch their traditions and one is confronted by a dead wall of opposition. The Moslem man still holds womanhood under his heel and he has no intention of relieving the pressure. Two of the women wanted to be baptized ; the desire even has been quenched by the men of their families. The women look at us with lifeless eyes and say « I can't understand why I am not baptized, but I can't be ». Are they drugged till their will is destroyed, is it innate fatalism, or is it the mark of the iron hell that holds them in bondage ! We sing at home :

« He came to end oppression,  
To set the captive free, »

and we forget that while of us it is true, for millions of our Moslem sisters it has not yet come to pass.

### European Work

We turn to our European women. They are slowly casting off the superstitions of Rome.

The Cross has at least influenced their lives and the lives of their husbands and sons.

From our meetings they pass from time to time to the Evangelistic services in our little church drawing the men and children after them. They want to rise to higher things ; many strive in the midst of the daily struggle with poverty to do deeds of kindness in strange contrast with their sordid surroundings. We collect their pennies every week and while on Monday they sew for themselves a garment we provide for them, the alternate week they make clothes (bought with their own pennies) for those in greater need than themselves. They rejoice to give, and in time of death or want, these women come nobly to the front and give of their poverty. They are sewing now for our Sale of Work.

They not only provide the material and do the sewing, but also buy in the garments when finished. An earnest spirit pervades all our meetings.

Looking back we thank God, looking forward we take courage. We sow the seed of the Word and the harvest is sure. Whatever our part now may be, we shall share in the joy when our Lord comes to celebrate His Harvest Home, for tho' we go forth weeping often, we bear precious grain and we shall doubtless « come again with rejoicing, bringing our sheaves with us ».

## WORK AMONG EUROPEAN WOMEN AND GIRLS

MISS MARY ANDERSON

« I must say I am sorry you are not going to China after all », said one of the many uncomprehending friends at home, when I left ; « going to Algiers to work amongst French women and girls somehow does not seem like being a missionary. »

## ALGIERS



MISS RICHARDS AND KABYLE GIRLS  
SEWING CLASS



ALGIERS : FRENCH CHURCH SUNDAY SCHOOL.  
Pastor and Mrs. Campy and Miss Anderson (standing at left in rear line)



I have often thought of the words, and smiled. But things are not what they seem. This year has proved once again that there is as much need of the message which is « the power of God unto salvation » among the French women and girls of Algiers, as among the more remote and perhaps therefore, more picturesque people of China.

### Retrospect

One cannot, while in the midst of things, judge of their proportions, and as week by week has passed bringing its usual round, there have been the usual ups and downs, and each has appeared all important while it lasted. But now, our Annual Meeting brings us to another mile stone, we look back over the time that lies between this and February 1911, and our hearts are gladdened by causes for encouragement on every hand.

The year 1910 was a period of transition. The people have however gradually realized what we are as a Church, and what we aim to do.

### Rome's Tribute to Our Success

Opposition on the part of Rome, always keen, has waxed keener. Rules for attendance at Catechism and Mass have been made so strict that whereas previously children would follow our classes till within a few weeks of their First Communion, now they have to leave us entirely to be received in the catechumenical classes. No less than ten of our girls were thus drawn away from us this year. The Romish Church practically controls a great part of the Commerce of this city. Consequently whenever we appear to gain some influence over a family, she has in her power so to open or close their way to success, financially, as to bring them once more firmly under her control, and it needs deep conviction and strong faith for them to step forth and risk all to follow Christ. « Rome must be afraid of you », said a friend, « or she would not take so much trouble to oppose you. »

### Increased Interest

It is encouraging to note that notwithstanding there has been distinct progress in the regularity of attendance. The girls Sunday Class shows an average attendance of 21 as compared to 18 at this time last year, and the children's Thursday classes an average of 57 as compared to 50 in January 1910.

We do not however count success only by numbers, and the main point is that the spirit of the classes is good.

### Among the Children

The children's classes have been satisfactory. The Infant Class which is growing rapidly is still under Miss Smith's care, and it would be hard to replace her though she so ardently desires to be free to devote herself entirely to the Kabyle work for which she is so peculiarly fitted. Our great desire has been to bring all to realize that our center was no longer the headquarters of the Woman's work, but the French Church, and in this we have in some measure succeeded. The children

begin to understand that attendance at Sunday School is more appreciated than at the Thursday classes, and the great majority of girls in the Sunday School which is growing steadily, have been recruited from our Thursday class.

### Girls Classes

Amongst the elder girls we have been able to deepen the interest in the work at our new centre. Once a month regularly a little group of Bible-class members, sometimes as many as seventeen, go down to the evangelistic service to sing, on Mr. Campy's invitation.

The Bible-class has been fixed at an earlier hour and made very brief so that all who wish can attend the evening service. The monthly Bible-class has been replaced by one held every fortnight by Mr. Campy, to which not only girls but all are invited.

The Library is always popular, twenty-five volumes have been added this year, but the shelves are still rather bare and we are eager to enlist the sympathy of friends in this important branch of the work.

The English class continues to struggle bravely with the intricacies of irregular verbs, and the idiosyncrasies of English spelling.

A course of twelve classes on Elementary Anatomy and Hygiene formed a feature of interest last year to be followed, God willing, this March by a similar course on Elementary Nursing.

It has been a joy to see many answers to prayer in connection with these girls ; some have been brought back, others have faced opposition bravely, while a few have become connected with the Church

### Among Women

Miss Welch has charge of this important branch of the work, but it is my privilege to assist her in the weekly Mothers Meeting, to visit in the homes of the people and there have many a little talk with these women upon whom, very often, rests the burden of making two short ends meet, a burden some times so great that it is a wonder that they have any thought left for things spiritual.

## KABYLE WORK

### Monsieur SAID FLICI

It is about a year since I gave my last report on work amongst Kabyles. Results this year are practically the same as in preceding years, as also the statistics of meetings and classes.

Year after year we await a revival amongst these people who, according to themselves, claim to be ahead of all others in following God, and doing His will ! However they know no other way than that of Islam !

If one examines things closely, and goes below the surface, one will, I think, arrive at the conclusion that these people are sincere according to their light, but they lack the power of God to repulse the enemy. Many are truly sincere so to speak, and set an example

as « Good Moslems » but alas ! this class will not attend our meetings. They are quite ready, when occasion demands, to admit that Christ is « the spirit of God », but not the « Son of God ».

### Not without encouragement

I find encouragement with regard to these, in the fact that they are neither opposed to God, nor to Christ, nor to the Lord's servant ; they show the greatest respect for us and for our work. Whenever I am in their midst I endeavour without hurting their feelings, to speak of Salvation through Christ ; I explain according to the Gospel as revealed to me, that there is Salvation through none other than Christ, that He accomplished *all*, and was able to pay the ransom for the whole world because He Himself owed nothing ! They are ready to believe that Christ was truly without sin, but they hold that the Koran has destroyed the efficacy (as intercession with God) of all prophets but its own. They do not understand yet that Jesus is greater than all prophets. These particular men would come to our meetings were it not that they do not wish to meet there those who take them to be good Moslems. What an encouragement it will be when these who are able to influence so many can set a right example to others who do not even understand the way which they follow, who, far from seeking the truth and piety of some sort give themselves over more and more to their evil inclinations !

### An unsolved problem

When one understands the heart of a Moslem people, especially the people of this land, one realizes that they are not without good intentions and a desire to love God, but they grope in absolute darkness and ignorance and know not how to find the door which leads to righteousness.

The problem before us is one which all Christians and all those who take an interest in this people have sought to solve.

The Kabyle people to whom I belong is not far from being equal in intellect to the European as one sees him in Algeria. The Kabyle judges for himself the sample of the nation which has come to colonise this land, and the example set by it, and unfortunately difficulties have not been lacking. One recognizes the progress which has been made, but from the religious point of view one must allow that the example set has never been encouraging. Here and there is a missionary who tries to show forth the love of Christ, but it is difficult for the native to believe for he knows that the generality of these so-called Christians recognise no God, and he considers non-Moslems as heathen. Moreover he is exposed to all sorts of contempt on the part of the nation that is supposedly trying to raise him, and where he might have expected protection he often meets with rough treatment and discourtesy.

Another reason is that our present government is not in favour of natives frequenting Christian and more especially Protestant places of worship ; this is undoubtedly a great obstacle to God's

work. I have known young native converts who for no other reason than that they were Christians, have been refused admission to the higher-grade schools even after having passed the necessary examination.

All this however will not be able to stop the Power of God ; we must all persevere in our efforts and in prayer, for sooner or later the seed *will* bear fruit !

With regard to our regular meetings the one on Sundays is fairly well attended but by men of the poor class without any education.

The Thursday class gathers in boys from 12 to 15 years of age.

The Friday evening meeting for better class men has not shown great results this year ; perhaps owing to the fact that other halls, not merely of a religious character have been opened here and there in the town so that invitations to our meetings very frequently meet with refusal on the plea of a « similar engagement » elsewhere.

Finally there are many men whom one might call half Moslem half Free-Mason. These understand and approve of our work and would frequent our meetings I believe, had we a hall of a not exclusively religious character to which they might come without compromising themselves, but this we have not yet been able to have.

Thus in reviewing the work amongst my fellow-countrymen I lose neither hope nor courage. Briefly may I state my programme of work : Every morning I am engaged by Dr Frease for various details of the work ; each afternoon I superintend the lads who have certain hours for study ; the intervals of work are taken up with visits to the men and boys who attend the three regular weekly classes and who need looking up.

It is a comfort to me to feel at the end of the day that my time has been fully employed by the duties committed to my care.



# CONSTANTINE

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## EUROPEAN WORK

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JAMES L. LOCHHEAD

As at home, so in the mission field, the ultimate aim of all evangelistic effort and Sunday School work must be to persuade young and old, who give any proof of a change of heart, to connect themselves definitely with a Christian church. This is specially necessary in a field like ours, and it is just here that the difficulty often arises. There are people, Moslems and Roman Catholics, who are quite willing to attend our services and are ready to acknowledge the good they have received, but who hesitate to unite definitely with a Christian church and thus cut themselves off from the old religious systems. There must be a real deep work of the Holy Spirit before Moslems, Roman Catholics or Jews are willing to unite with an evangelical Christian church.

### First Marriage

In May of last year the first marriage was celebrated in our Church Hall. The Hall was crowded and a favourable impression was made, we believe, among the Roman Catholics who were present. This was, we felt, a decided step in advance, as many people understand now that we are an organized Christian Church.

### Church Services

These have been continued regularly all the year, and an encouraging feature has been the regular attendance of the members. The services have proved seasons of great refreshing.

### Sunday School

In our European Sunday School there has been a considerable increase in numbers and the attendance is good. We are ever trying to keep before us the importance of the work among the young.

### New Hall opened

In November last a new hall was opened in a crowded French suburb of Constantine. A weekly evangelistic service has been held there since, and although there is only sitting accommodation for forty people, there has always been an audience of at last fifty. This effort is a most promising feature of the work. A gentleman who was visiting Constantine recently and has great experience of Mission Work, was present at one of these meetings and afterwards told us that he had never seen an audience listening more earnestly to the Word of God. They are all Roman Catholics. We are looking to God to bring

many of these people from the darkness of Rome and infidelity into the glorious light of the blessed Gospel. We hope soon to begin a class for the boys and girls of this neighbourhood.

### Village Work at Kroubs

Our weekly meeting here has been continued without interruption all the year. The number attending the service has been well maintained. Best of all we believe that light has come to some hearts. The next step will be to organize a Sunday Service as we hope that several people in Kroubs are ready to identify themselves with a Christian Church.

### Some Testimonies

A Frenchman who has attended regularly the weekly service, said recently in our hearing to two other men, « For four months I have « not been to the café, and for the past twenty days I have not even « smoked. I spend my evenings reading the New Testament and the « books which these friends bring to me ».

Another, a woman, said to us, « Before you came to the village I « was a lost sheep. Now I trust I can say that I am found. »

### A New Religion

Naturally, the Priest does not appreciate our work, He said recently to the three young men, « Imagine the audacity of these « men (Mr. Villon and myself) in the twentieth century coming here « to found a New Religion ».

Whether there was much « audacity » we shall leave others to judge ; but we are certain that the message is « new » to the people. Salvation by grace, through faith in Christ's atoning sacrifice, offered once for all is new to those who have been brought up in the Romish system.

### Work among Children

Our Thursday class at Kroubs for boys and girls has now increased to about twenty. This has given great encouragement and the parents of the children take quite an interest in their progress.

### Arab Work

I have the pleasure of taking part in the boys classes and have my turn in addressing the Sunday Arabic service. This important part of the work is reported by Brother Smith and Brother Villon.

## ARAB WORK, CONSTANTINE

### PERCY SMITH, B. D.

One half of the past year is easily disposed of in my report seeing that we passed six months in England. After this needed rest and change, we came back with renewed strength to take our place with our brethren in the work of reclaiming North Africa for our Lord Jesus Christ.

### Daily Training Class

I must confess to having had some anxiety about leaving the work among the lads, so recently begun and scarcely yet shaping itself. I was glad that M. Villon was able to come before I left. He occupied himself a good deal with the lads during the summer, as well as helping in the French work. He will give in his report some details of its progress during the summer. Sidi Mostafa will also give some details.

On our return I was glad to see the progress made by the lads. Some, who could read Arabic only with difficulty, had made good headway. I believe they also made advance in spiritual experience.

### Curriculum

Since the beginning of the class the lads have been twice through the Gospels of Luke and John, and have arrived at the 20th chapter of the Acts. We have now begun the Catechism. They have committed to memory a good part of the Gospel of Luke, including nearly all the Parables. The lessons have also been applied to the needs of their own hearts and lives. The old Arab method of study in any branch of learning is to give a highly condensed summary of a subject, often in verse, which is learnt by heart and forms the basis of further study. Proceeding partly on such lines I have put into Modern Arabic verse the Story of The Creation of the World and of Man, the Temptation and Fall, with the Promise of Redemption and its Accomplishment in Christ. They have learnt this by heart and it has served as the foundation of further instruction. It is being learnt in other classes also. We have ten lads in this training class.

### An interesting incident

A little incident will illustrate the result of the teaching. One evening after the lesson and prayer, I said to them, « Every day you ask God to forgive you your sins, and to take away the evil out of your hearts. Can you say that God has answered your prayers and forgiven you your sins ? » One said, « But how can I know that God as forgiven me my sins ? » I pointed out that in the Gospel God promises pardon to all who turn from sin and believe in His mercy toward us in Jesus Christ, and not only so, but by His Holy Spirit He gives an assurance of His mercy and pardon. I then asked if any of them could from their heart say that they know that God had forgiven them their sins. One, a lad of fourteen, who only a year before had come to us from the country, absolutely ignorant of the Gospel, spoke up and said, « I know that I have been forgiven. »

We have been hampered in this work by not having a proper Home to receive the lads together. We have just taken a larger house, which will serve as a dwelling for ourselves, a hostel for boys, and a training home for future Arab helpers. We hope to begin with four such after they have finished their schooling this summer.

### New work at Kroubs

At the beginning of December I began a class for Arab boys at Kroubs. Of late Sidi Mostafa has been several times alone, and I hope to leave this work to him a good deal in the future. The attendance has varied from 14 to 37. The class is held every Thursday. I think that we shall be able to get hold of some of these lads permanently. Already I have had one applicant for entry into the hostel from this village. Kroubs is an Arab centre with a big weekly market, and it will provide plenty of work for an Arab helper later on.

### Meetings for Men

We have a lantern meeting for men once a week. The attendance is poor, but we get a few young men and one or two older ones. It is the young men we wish to reach more effectually. There are adverse influences which make it difficult to retain any hold of the student class. I have tried on two nights a week to get hold of some young men desirous of learning to read. A beginning has been made, but progress cannot be reported yet.

### Meeting for Worship for Arabs

On Sunday afternoons we have a meeting in Arabic for Arabs. Besides our Christian lads and helpers we have had lately one or two men, and the last few Sundays some women have been coming. During the many years that work has been carried on at Constantine, this has been the vision that all hoped to see realized. This is the greatest advance yet made. It contains the promise of greater things. We had nineteen present last Sunday.

### Literary Work

I was able, while in England, to prepare the story of the Creation, mentioned above. During my absence the Gospel of John in Modern Arabic was published. This had occupied a good deal of time and thought previously. The text had been fixed since 1910. The preparation of the copy for the second edition of the Gospel of Luke is in hand at present. The Acts still awaits the meeting of the revision committee. I have the Epistle to the Ephesians ready for publication and also a few tracts in Classical Arabic. Lastly a collection of Hymns in the modern tongue. A hymn-book has become a necessity for our meetings for worship. I have twenty-nine hymns of my own which would form the nucleus of a collection.

### A question of Policy

I would like to record my firm conviction, to be confirmed or confuted by future developments. I almost tremble at my temerity in daring to express it in this « City of Learning ». I believe that when Christianity lays hold of the populations of Tunisia and Algeria as a whole, it will find its expression and vehicle, not in the Classical Arabic, but in the Modern Language. I thank God that Islam as a

## CONSTANTINE



KROUBS : TYPICAL FRENCH VILLAGE : CENTER FOR AN ARAB MARKET



### " FIRST FRUITS "

KROUBS : Madame et Mlle PAC et Mons. CARREDA.  
J. L. Lochhead at left, Paul Villon at right.

THE LIBRARY  
OF THE  
UNIVERSITY OF ILLINOIS

doctrine is shut up in the former, but Christianity as a living religion will, I believe, appropriate the living tongue as its medium of expression, both in its worship and its propagation. The New Testament was written in the colloquial Greek of its time, and it, too, had its literary despisers. But the classical Greek never became again the language of the people. The French language and literature were not produced from the classical Latin, but developed slowly out of the Low Latin spoken by colonists and soldiers in the Province and in Gaul. But I forbear further analogies. The whole history of language development is on the same side. There is, and will be for a long time, a wide field for the classical Arabic, as there was for the Latin in the Middle Ages. But this will not stop the evolution of language, and the nearest way to the heart of a people is through its living speech. The majority cannot be sacrificed to the fastidious tastes of the few, and Christianity cannot tie itself up to a language that is the privilege of the few, to a form of the Arabic that will never regain its hold of the people as a whole. The moral is plain. It is sure wisdom to cultivate the Modern Spoken Arabic in a literary fashion, and redeem it from the unjust reproach of being a barbarous lingo. I believe that the Methodist Episcopal Church has a great future before it in North Africa, and great is our privilege and responsibility in having any part in laying its foundations and giving any direction to its forces.

## EUROPEAN AND ARAB WORK CONSTANTINE

MR PAUL VILLON

After the departure of Mr. and Mrs. Smith, I became responsible for the Arab boys under training, and I continued the daily prayer meeting with them and the service on Sunday.

### Summer Lessons

When the summer holidays arrived, we arranged to begin a course of study every morning. Sidi Mustafa gave the boys a lesson in Arabic, and I in French. Encouraging progress was made.

### Joiner's Shop

Mr. Lochhead and I rented a shop and organized a little joiner's establishment. The boys found sawing and planing rather hard work. Although I cannot say that any became proficient joiners yet the knowledge they gained will be useful later on. Our special object was to keep them occupied during the summer vacation, and thus prevent them from playing in the streets.

### Evangelistic Work

On Mr. Smith's return he retook the direction of the boys and thus I had more time for aggressive evangelistic work. Sidi Mustafa and

I arranged to spend two days each week visiting the Arab cafés and shops, selling the Scriptures and speaking with the Moslems.

We have in this way sold two hundred gospels to Arabs and given away about five hundred tracts in Arabic.

We have been able to speak with a good many Moslem men and invited them to the meetings. Many promised to come, but unfortunately did not always keep their promises. I have also helped in the lantern meetings for men and in the boys Thursday morning class.

### French Work at Kroubs

In the French work I have gone every Thursday to Kroubs with Mr. Lochhead and taken my part in the meetings there. We began, this summer, an evangelistic class for the children on Thursdays. At first, it was very difficult to get the children to come, but we have now an interesting group of boys and girls who are learning the Gospel story and the Catechism. The visits and meetings in the village are very encouraging.

### French Work at Constantine

At Constantine, I have not only my turn in addressing the meetings, but a good deal of visiting in order to invite people to the halls. I have found colportage work a very good means for doing this ; and, having retained my relations with the Geneva Evangelistic Society, I have received this year about 9000 tracts gratuitously. I sent for Religious Almanachs and went from house to house selling the books and giving tracts.

### The Bishop's Niece

Once a woman to whom I offered the New Testament refused in a very decided manner. Thinking that she might at least accept a card of invitation to our evangelistic services, I offered her one. On reading it however, she rather haughtily exclaimed. « Do you not know that I am the niece of the Bishop (R. C.) of Constantine ! »

A good number of people have been led to come to the services, especially to these held in the Victor Hugo hall. These continue to come and appear interested. A large number of tracts were distributed at the cemetery on All Saints Day.

May God bless His work and His word in order that many precious souls may be won for His Kingdom.

## ARAB WOMEN AND GIRLS

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### MRS J. L. LOCHEAD

It is with mingled feelings that I look back on the work of the past year. There have been encouraging features, but also certain disappointments, although we trust that, through the blessing of God, these may yet be changed.

### Sidi Mustafa's Mother

We had many hopes for this dear woman. Hers is a case where one would say it would be easy to become a Christian, being a widow and her sons all professing Christians: she has also been taken away from the social surroundings of Islam. Instead of following them, however, she seems to cling, even more tenaciously than formerly, to Islam. Every now and then she pays a visit to her fanatical relatives and is very much influenced by them. At the same time, we feel that she has heard the call of God, as we have seen her weep and openly avow that she is « being pulled two ways » as she puts it. May her eyes be opened that she may choose life.

### Sidi Mustafa's Sister

This young woman Mony was married to the son of a better-class Arab in town, but last spring she was divorced and sent off with her two children, a little girl about four years of age and a baby boy. The reason given was that her brother had become a Christian, and the family felt that it was a disgrace to have their son married to the sister of an « unbeliever ». She now lives with Sidi Mustafa. We have been teaching her to read, and she has made some progress, being now able to spell out slowly from the Gospel. We believe she has accepted the truth in her heart, although not willing yet to make an open confession.

### Sidi Khodier's Wife

In my report of last year I mentioned this woman as one who appeared hopeful. She does not seem to have made very much progress during the year, although she still manifests interest. We long for a breath of the Spirit which would change these hesitating souls into decided followers of the Lord Jesus.

### Visiting

Miss Lochhead and I continue our visiting almost every afternoon, and generally we are well received. What sad stories are over and over again poured into our ears of crushed broken hearts: young women divorced and separated from their children: what jealousies and quarreling with neighbours. What suffering in these Moslem homes.

One of the most interesting women we visit, is Hanifa, the granddaughter of one of the former Beys. She is one of the many who cannot come either to meeting or class, but she gives us such a warm welcome in her own home. She is always so anxious to hear more of the words of Jesus and we like to believe that her heart is turned towards the Lord. During one of our last visits, as my sister-in-law was reading to her of Jesus in the garden of Gethsemane, of His agony and bloody sweat, her eyes filled with tears she seemed so touched by the story.

### Arab Girls' Class

The Arab girls have attended the weekly class regularly on Thursdays and Sundays, and the numbers have kept up. This is sowing the seed broadcast. The girls learn hymns, verses of Scripture on sin and salvation, and we have a Bible lesson. We hear some times of them repeating the verses and singing the hymns in their homes. We should like to see some brought under a more direct Christian influence; such a work as has been begun for the boys.

## CONSTANTINE SUNDAY SCHOOL, ETC.

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### MADAME VILLON

Shortly after our arrival in Constantine I took the direction of the Sunday School and have had the joy of seeing the number of children increase. It is especially encouraging to observe their regular attendance and the efforts made by each child to learn the verses and the questions in the Catechism and the ardent desire of some of the children to bring others to the Sunday School.

I have urged them to read a passage of the New Testament every morning and never to leave for school without having prayed. When I ask them some times how many have done this, it is encouraging to see several rise. We have now three different classes.

### Meetings for Christian Women

Every Sunday afternoon at a quarter past two there is a Bible Study meeting for Christian women. We are not more than eight or nine, but the Lord is with us and good has been done. Every fortnight we have meetings for prayer in the houses of the Christian sisters, in turn. We began these meetings with the intention also of inviting neighbours to come and hear the word of God, and we trust that here also God has blessed our efforts.

### Sewing Meetings

Every Tuesday we have had a sewing meeting in the Victor Hugo hall. About ten women come although not always very regularly. We believe that several have received blessing. We sew for the poor and have already been able to give garments with money collected among ourselves. Two women especially have been blessed in these meeting and we believe that they truly understood salvation by grace. One of these comes regularly to the meetings with her husband.

### Visits

When I am able I visit during the week and have been much encouraged in this work. May God bless richly this branch of the work in order that souls may be enlightened and pass from darkness to light and from death to life.

## MOSLEM AND JEWISH WOMEN AND GIRLS

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MISS E. K. LOCHHEAD

### Moslem Woman's Class

My Wednesday weekly class has continued regularly, and of late the women have shown a greater interest in the Bible lesson. One of the women of whom I felt very hopeful, seemed rather to go back in summer owing to the influence of fanatical friends. The month of Ramadhan was also a time of much testing, as she felt she ought to break the Fast, but had not the courage. This winter, however, she has attended the class regularly and I trust that soon she may be made willing to count all things but loss that she may win Christ. Being related to the convert Sidi Mostafa she hears what is said of him having left the faith of Islam, and so she realises what she might expect.

The old Bedouin woman continues as interested as ever. She said to me recently, « When I think of the Lord Jesus it takes away the « sadness from my heart. »

### Visiting

This is an important branch of the work, and despite the many difficulties connected with it, we are frequently encouraged by seeing some fruit of our labours.

### Lilla Khadoodja, Converted, Translated

All last summer I visited this woman regularly and she seemed to drink in the truth. She had dream and this helped to strengthen her faith. One day, just a week or two before the end, we were speaking of death, so I took the opportunity of asking her if she would witness to Mohammed before she passed away as the neighbours would be sure to urge her to do so ( the witness to Mohammed being the key to heaven). « No » she instantly replied, « Jesus will be with me » ; and to this confession she kept true.

Her mother and two married sisters are very open to the Gospel, and not only always welcome our visits but also the message we bring. They are however still entangled in the chains of Islam.

### Jewish Work

During the winter months the class for little Jewesses was well attended, and thirty-two came to the Christmas Fete ; but once this attraction is past the children come irregularly.

### Little Rebecca

This little Jewess came to the class with her sister and always sat with her arms folded. She looked just a little picture with her round chubby face. One Sunday in December she was there as usual, but it was for the last time. That very evening she took ill and died of meningitis a few weeks later. Her mother (whom I feel sure is a secret believer) told me that little R. was always most anxious to go to the class and that she had come *secretly* the last Sunday, her father having proposed a walk for her instead. The little one preferred to come and hear more about Jesus the Good Shepherd who was so soon going to take her to be with Himself.

### French Girls' Class

This Thursday Class has been held with a view of inducing French girls to attend the Sunday School, and the effort has not been without some success. The influence, however, of the Romish Sisters is very strong, and they have succeeded in hindering several girls from coming to us.

### French Work

Although not appointed to do work among the French people, it seems in looking back over the past year that a certain amount of my time was given to this work. After the departure of Madame Campy for Algiers, I had charge of the Sunday School and the Womens' Bible Class. When Madame Villon came, both were handed over to her, but I have continued to attend the Bible Class, as much of the time is given to prayer, and I felt it was an opportunity of enlisting the sympathy and prayers of the French Christian sisters for the work among the Moslem and Jewish women and girls. It has been my privilege also to attend a fortnightly prayer meeting, held either in the house of Madame Villon or of one of the French converts.

These meetings have been seasons of refreshing, and in a land like this one feels so strongly the need for united definite prayer if we are to see souls brought out of darkness into light.

## TRANSLATION OF REPORT OF SIDI MOSTAFA, CONSTANTINE

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Praise belongs to God who has manifested to us the Truth, and given us possession of the Book of Verity.

Report of Sidi Mostafa, helper of Mr. Smith in the work of the Gospel at Constantine, to the leaders of the American Mission, on my work during the year 1911.

When Mr. Smith left for England, he gave me a charge to teach Arabic during the summer holidays to the lads with us. This I did, giving them a lesson every morning. Some of them benefited a good deal by the lessons and are now able to read fairly well. We had

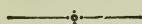
also a Scripture lesson every day. On Mr. Smith's return he gave me a plan of work of the Bible Depot, to go out with M. Villon to sell Scriptures and distribute tracts, and invite men to the meetings, and speak with them in the name of the Saviour. We have sold a good number of Gospels in the town, and we have had many talks with men. On Tuesday evenings we have a magic lantern meeting for men at which I am present and take a turn in speaking. Every day we have the class for our lads, who attend the French school. I help Mr. Smith in this work and when he is absent I am responsible for it.

On Sunday afternoons we have a meeting for worship in Arabic. I take my turn in speaking at this meeting.

We have begun a class at Kroubs for Arab lads. Mr. Smith and I have gone in turns week by week, and if he is hindered from going I go instead. The last week there were 37 present. The week before, after the class, I was passing through the village and a man said to me, « What do you want to come here for, drawing away our children into unbelief? Don't you go and entice my son to go to your classes! » I said I did not know which was his son, and that if he came with the other lads I could not turn him out. At this he was very angry, and began shouting at me with menaces.

I beg of you, my brethren, to do me the favour to remember me in your prayers, that God may strengthen me for His work among the sons of my race. Amen.

## KABYLIA



### FORT NATIONAL



#### PREPARATIONS FOR A CAMPAIGN

#### JOSIAH T. C. BLACKMORE

As Joshua said to Joseph's sons « The mountains shall be thine « for it is a wood and thou shalt cut it down », so very truly was the commission granted me at the Conference. Even as a punitive or conquest-seeking expedition has to spend much time in equipment, training men, acquiring information and knowledge of country, getting a footing therein, establishing bases, etc., so has this our first year been employed.

#### Pitching Camp

This is generally so easily accomplished that its importance is quite secondary. Yet this very month of February, my wife and I have settled into our third home, and we were only married last May! All know what a tax on time, strength, and patience house

moving his. My native helper said the other day, « God grant that the coming years may not be eaten up by house-preparing as this last one seems to have been ».

### Getting a Footing among Europeans

From the very first we have found this easy. So wonderfully have our circumstances been overruled all along, that it is clear. God was with us and that to bless us. Owing chiefly to my wife's efforts we are on excellent social terms with all the Europeans, civil, military and administrative. This is a good thing, as, besides being pregnant with opportunities for pointing them upwards to God, smooths the way for unhindered work among the natives.

### Getting among Kabyles

Repeated preliminary visits have been paid to over thirty of the native villages around. In each our preaching was sufficiently clear of itself to declare our intention of teaching the way of salvation through the saving blood of the Lord Jesus. Yet almost without exception we have had a favourable reception, and some times it has been unusually gushing. In a good many villages I distributed a few simple medicines, which never fail to draw the sympathy of the Kabyles. Again, in the home my wife has had native lads to help. Four times at least she has begun teaching them the A B C of domestic work when they are more of a hindrance than a help ; but they only stay a few weeks at most ; last one only a day. Yet we believe their short stay gave them an insight into higher things. Mrs. Blackmore is studying Kabyle and has accompanied me to some near villages, thus serving as a decoy ; for the Kabyle women seeing her, lose all fear and come to hear me preach, if no men are about. At the same time my wife makes acquaintances which assure future welcome.

### Training a Helper

Very much of my time has been absorbed in giving close personal tuition to Said Abouadaou, my Kabyle helper the first worker from Dr. Roesch's school. I must thank God for His manifest love of the Scriptures. This has facilitated what would otherwise have been a discouraging task. The Word of God indeed has been the basis of most of our Studies, e. g. reading practice in Kabyle (Roman and Arabic characters) translation of same, sacred geography, memory training by learning passages, besides study of the divine text itself, biblical characters, etc. I have thought it well also to have him try to analyse his native grammar a little ; also we have commenced Arabic together.

Then he generally accompanies me to the natives villages, where he frequently reads a passage and gives a fair explanation. I tried sending him alone but it did not answer. His youth, single estate, and the fact of his being a converted native, roused undesirable opposition. Doubtless in company with another such as himself things would go better.

# KABYLIA : VILLAGE NEAR FORT NATIONAL

Village Mosque, Kabyle Lads ;  
Mrs and Miss Frease and J. T. C.  
Blackmore. Notice tile roofs at  
lower left-hand corner.



## KABYLE VILLAGE GIRLS

### OUR FIRST KABYLE CHRISTIAN WEDDING

Said Abouadaou, Local Preacher,  
Fort National  
and  
Sadia, from  
W. F. M. S. Home, Algiers:  
Married March 12, 1912.





### Establishing Bases

We have tried to obtain houses, by renting or otherwise, in some of the more promising native villages, but no house has been found yet.

Our own house is splendidly situated for our purpose right at the junction of several main roads coming from many of our chief native villages. The weekly market is held quite near. Thus we may expect, as we get better known, to be frequently visited for medicines, and, for fuller details of God's way of salvation.

Though our accommodation is inadequate, I shall be able to lodge my helper in the garden quite near, after his marriage next month to a Christian native girl. I have also a very small room in which to receive natives, and am arranging for distributions of medicines two mornings a week, at which we hope to have some good opportunities for evangelistic work also.

For grace to be faithful in little, hoping for more, is our prayer.

My own theological studies have occupied no inconsiderable part of my time.

There are no conversions or baptisms to report, or even any earnest inquirers, as far as we know. Yet are we the very opposite to being discouraged, for we know how slowly things go in Moslem lands ; yea have we not been making PREPARATIONS FOR A CAMPAIGN ?

### Plans

We expect that, by free medicine-giving and repeated visits to villages, permanent links will be formed with some native families ; and thus, probably, we shall obtain the village accommodation for regular classes which we desire. We may even begin such in a public village-place, but classes there are conducted with difficulty.

French schools are very numerous in the neighbourhood and that facilitates our work.

### Needs

It is certainly very clear to all who have visited us that our Mission should acquire a portion of land and build its own station. We need more accommodation for staff, European and Native, a place in which to receive orphans, and some ground to give manual exercise.

A suitable site has been offered us and could be had for a thousand dollars.

### Thanks

We desire to record our thankfulness to God and the splendid Brotherhood at University Place, Nebraska, for their generous promise of a thousand dollars annually towards expenses of the staff and work at Fort National.

Also to the Benkelman friends for promise of one hundred dollars a year towards a native worker.

May they all share the privilege of every channel, and be refreshed in refreshing others !

## TRANSLATION OF REPORT OF SAID ABOUADAOU

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### EARLY LIFE

I was born at Djemâa-Sahridj in Kabylia, about 1891 ; I began early to do that which was evil in the sight of the Lord. The passion of my life was card-playing. I became nearly blind through that game. Other evil habits followed. The fear of God was not before my eyes. The religion of Mohammed had no power to save me. On all hands I was detested. My mother alone loved me tenderly. I am sure she would have given her life to tear me away from the slavery of gambling. She wept day and night over me, but her tears were in vain ; she died in 1909.

At that time I used to go with a few Christian friends to the meetings of the missionaries. It was to criticise the missionary or upset the meeting that I went. I used to stop the lads to hinder them from going to the meetings, and those who would not hear me I persecuted, beating them or spreading Barbary figs at night to prick their bare feet. I became the scourge of the Gospel.

### Conversion and Christian Vocation

At a certain moment in a meeting I heard : « JESUS CHRIST came into the world to save sinners ». Then I wept for my sins and supplicated God to forgive them in the name of our Lord Jesus Christ. He has given me the power no one else could have done. He has overcome sin in me. I will serve Him always.

I was baptized October the 1st, 1910, by the late Mr. D. G. Ross at Djemâa-Sahridj.

God, who forgets none, sent me to Dr. Roesch's school to be educated in the Christian life. I stayed there five months. Then God called me to His service and sent me to Fort National.

### Beginning to Preach

At first the natives were against me. They pointed at me with the finger « There is an Amtourni ». (Turncoat) Little by little I made acquaintances in the village. They called me to read to them God's word. Market days I invite some friends to my room where I read the Bible and explain it to my best.

### Village Work

Now I go into the Kabyle villages accompanying Mr. Blackmore. I read and he explains. There are meetings where the people listen attentively, and there are others where Satan hinders us from sowing.

One day I went alone to a Kabyle village. The men began to question me. « Dost thou render testimony to our prophet Mohammed ? » « Dost thou fast ? » I answered them frankly that I only rendered

testimony to Him who gave His life for us sinners, the Son of God, Jesus Christ. I began to read the story of the Prodigal Son, and I explained it to them saying : « We are all sinners before God, none will enter heaven without Christ, be they marabout, hadj, (Mecca pilgrim) rich or poor ».

There was a hadj there who was vexed. He got up and said to me : « I who am a hadj, spent two thousand francs to see the house of God and thou, who art Kabyle, comest to give me a disgust for our religion. There is no God but God, and Mohammed is His Prophet ». I answered him : « He who would worship God must worship Him in Spirit and in truth ». He insulted me, and hindered me from continuing. I never thought it was necessary to be reduced to that miserable state in order to know the greatest possible happiness.

### Studies

I study the Bible with Mr. Blackmore ; we are now doing the history of God's people. Besides these Bible studies I am reading the history of French Protestants and I study the geography of Palestine.

Also I am perfecting myself in Arabic characters.

My nation being Mohammedan is lost. I shall be very happy to see the cause of Christ triumph among the Kabyles. For that may God help us and guide us in all our labours. May the Lord Jesus be every where Conqueror. May He reign and command. Amen.

## ORAN



### SPANISH WORK

W. E. LOWTHER, PH. D.

Oran has a population of 110.000, of whom more than 60.000 are Spaniards. Our appointment as missionaries to the Spanish inhabitants of this city found us poorly equipped for such a work, our knowledge of the language being almost wholly theoretical, but we moved bag and baggage to the new field before having even secured a house to live in, and knowing but one family in the whole region. The following months spent with grammars tell a familiar story to those who have passed their missionary apprenticeship.

### Methodists Discovered

The second month after coming to Oran we found the family of Estansilas Lopez Llorca, members of the Wesleyan Methodist Church of Barcelona, and they at once joined with us in our planning and work. They are faithful in attendance on the services and are eager to see Methodism firmly established among the Spaniards. The presence of this one family that comprehends what our church stands for has been a great encouragement to us and has made some of our tasks easier.

### Union Prayer Meeting

A monthly union prayer meeting has been held in our home. It has been well attended by the missionaries, pastors, and the friends interested in the cultivation and practice of personal religion, and has proved a source of blessing and inspiration to many.

### Study in Spain

As the summer approached I found that my progress in Spanish was not rapid enough to enable me to begin preaching in the fall. So I decided to force the acquisition of the language by getting away from anyone that could speak English and French in my hearing. To this end I went to Northern Spain to attend the summer session of the College of Burgos. I came back to Oran much stronger in Spanish, and in the month of October I began regular preaching and have continued without interruption ever since.

### The Rowdies Come

A gang of rowdies tried on several occasions to break up our meeting, going so far one night as to upset the furniture and smash one of the hanging-lamps. The breaking of the lamp ushered in a reign of peace, for realizing that they had exposed themselves to a long term in prison they considered it the better part of wisdom not to return. We now have a full house of people that we know, and strangers, unless introduced by someone we know, are closely scrutinized before being allowed to enter.

### French Meetings

Requests soon came for French meetings, and we began on Tuesday nights with young men who came for what amusement they could get out of it ; but our work proved to be one of civilization as well as evangelization, and the young men are now behaving like gentlemen. The Tuesday meeting grew so that we divided it and held the second session on Thursday nights, requesting those who come Tuesdays to stay away on Thursdays. The Rev. J. P. Cook, the chaplain for the Protestant soldiers of Algeria and Morocco, has kindly rendered us much valuable assistance when not called away from Oran by his official duties.

### Bishop Hartzell's Visit

It was a great privilege the week before the Annual Meeting to receive the visit of Bishop Hartzell and to accompany him as he looked over the city and studied its missionary possibilities. Thursday evening congregation listened with great interest to the preaching of the Bishop and seemed greatly impressed with the fact that a Bishop should travel so far to see and address them.

### Extending the work

As the conference year drew to a close we realized that we could not reasonably hope to extend the work without some helpers. The

days were too short and too few in the week to do all that our hands could find to do. We needed an assistant, and after a diligent search we found Mr. William Pool, a young Englishman twenty-six years of age, born and educated in Spain. Mr. Pool has studied in Presbyterian schools, where he received the nearest approach to a theological education that a Protestant young man can get in Spain. Mrs. Pool, the daughter of Protestant parents was educated in the American Girls School of Madrid. Her father was one of the organizers of the first Baptist Church formed in Cuba. They will arrive in Oran the first of March. Mr. Pool was with us two weeks as our guest before we invited him to share our labors.

After Conference we will begin our second work in Oran, in the suburb of St-Eugène, in the midst of a large and prosperous Spanish community where as yet no evangelistic work has been undertaken.

I should not close without expressing our appreciation of the sympathy and help received from Mr. Gabriel Olivès, representative of the British and Foreign Bible Society in Oran.

We have had a remarkable year in that we have not had a serious disappointment. Our successes have been larger than we expected or had planned for. It has been unto us greater than our faith, but our faith is increasing for the work of the coming year. We praise the Lord for what He has done for us ; we thank Him for what He is doing for us ; and we trust Him for what He has promised to do for us.

## SPANISH WORK ORAN

MRS. W. E. LOWTHER

A the close of Conference last year, we packed our goods, bought a Spanish Grammar and moved from Algiers to Oran. The work of finding a house, making a home, and winning new friends began all over again. With my baby in her carriage I walked every street and quarter of the city and the suburbs, studying conditions, getting acquainted with the town, and looking for the best place to begin work.

Soon after our arrival in Oran we invited the Christian friends of the town to meet with us in our home for a monthly Union Prayer Meeting, which has been well attended and very helpful. The kindly consideration of our many new friends has been a great encouragement to us in our time of beginnings.

As the hot season came on I spent two months in Germany where I devoted my spare time to the study of Spanish and presenting the claims of Oran in several meetings that I was asked to address. As a result of these meetings my German friends contributed fifteen hundred francs toward the Mission house that will one day be erected in Oran.

Returning to the field in the fall we began evangelistic meetings and Sunday Schools. Again with my little girl in her buggy, I helped find a suitable hall and furnish it. My part in the services varies ;

I am organist and soloist, and when the rowdies tried to break up our meetings I took over the responsibilities of door-keeper and policeman. The Spaniards, even of the lowest classes have much natural respect for women, and though I have walked up and down the street to maintain quiet and asked them not to disturb the services, they have never spoken an impolite word to me. On several occasions I have given the principal address at the French meetings.

My special work has been connection with the Sunday and Thursday Schools. I began with five pupils and now have twenty enrolled. The average attendance fifteen. Some times I have had to go and get the children one by one, often helping their mothers dress them so that I could have them present for the first song. Several times we have been nearly deserted, most of the families sending word that since we are Protestants their children could no come any more, but the children have overcome the Catholic prejudice of their parents and are again in their places. Mlle Emma Cheignet, a Protestant young lady of Oran, has given me much help in this work by regularly teaching the infant class.

Once a week I give an evening to teaching reading and French to a class of Spanish girls, and once a month I entertain the German girls employed in Oran.

The past year has been one of happy service for our Master. He has prepared the way for everything we have undertaken, and He has used the opposition of those who would hinder us to strengthen the interest and zeal of our friends. With thanks and praise to God for the blessings of the past year, we look forward to greater things in the coming year.

## TUNIS

### GENERAL WORK

J. H. C. PURDON

#### ARE MISSIONARIES AUTOMATIC-MACHINES ?

We are all familiar with the automatic supply machine ; you place a coin in the slot and out drops a box of chocolate or the like. Some people imagine that mission work is of the same order — such people put in a coin and expect a convert to drop out, and when they are disappointed they feel inclined either to blame the missionary or put no more coin into the work.

The chief item in Moslem work is patience — tribulation worketh patience. I wonder if the home people know anything of the disappointments and discouragements which beset us missionaries in Moslem lands, but which make us willing notwithstanding, to continue our work despite the years of apparent failure. Let patience have her perfect work !

### The original Automatic-machine Co., Ltd.

We have a suggestion to offer to the section of the Christian public which demands very large returns at once. Invest in the finest automatic-machine on record, which will never fail to render value for the coin placed in it. If we are content to put some capital and patience into it, it will by God's grace, yield commensurately. The earth yieldeth fruit automatically, so our Saviour said in Mark IV: 28 when likening it to the hearts of men, but He drew attention to the fact that some of it was beaten earth, some stony earth and some thorny earth. Had the Tunisian earth been good, it would have long ago yielded fruit automatically to the good seed sown, but since it is otherwise one must not be impatient with the labourer. We must plough it, take out the stones, pull up the thorns and manure it, and it will prove to be as good as any other field. At present we are seeking by God's grace to plough up the ground, beaten hard as concrete by twelve centuries of Islamic despotism. We call upon our friends everywhere to help us in seeking from God the gracious rain of His Holy Spirit to soften the ground and cause the plough of repentance to enter deeply into the misused soil. We are carting away the stones of opposition to the truth, of the denial of the death of our Lord Jesus, of His deity and His Sonship; of philosophical difficulties such as, « How could God die? », « How could God become incarnate? », How could one death atone for many? » « What equity is contained in the doctrine of the Just suffering for the unjust? » The thorns are worst of all for they prick our sensitive hands, even the pride of those who tell us, on the authority of the Koran, that they are the best nation raised up unto mankind; of those who believe themselves predestinated to glory before they had any being; of those likewise who think themselves possessed of an inimitable and glorious revelation; all which things choke the word and it becometh unfruitful; but when the ground is prepared and the pure and living grain of God's inspired word cast upon it, it will yield, some thirty, some sixty and some an hundred fold. What is necessary is a sufficient missionary force adequately equipped.

### Use of forcing-frames deprecated

The Kingdom of God amongst Moslems, is as if a man should cast seed into the ground and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how. We cannot put Moslems under forcing-frames or they will split the glass and cut their own stems before any fruit appears. By the consensus of missionary opinion, much of the Moslem ground is so stony that great care must be taken in accepting professions of conversion.

### Bad weather this year

Unusually bad weather was experienced by the Tunisian farmer this year, at a time too when some of the labourers were away on furlough. A tempest of cholera swept away thousands of souls into

an unknown future. People feared to congregate for any purpose whatsoever. Hardly had this scourge wrought its grim determination, when death in another form laid its hand upon the people. That insatiable fire of Moslem fanaticism threatened to envelop, in a mighty conflagration, the Regency already writhing in the throes of racial enmity, but prompt action on the part of the authorities stayed the outburst in its initial stages; the terrors of the Isolation Hospital, coupled with a prolonged period of martial law, greatly impeded every branch of work which sought to bring people together even in small numbers. We still feel and expect to feel the stinging of those unhappy days for a long time to come.

My wife and I having been away on furlough this year for several months, I feel I must refer you for more particular details to the several reports of my colleagues.

## THE TRAINING HOME TUNIS

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JOSEPH J. COOKSEY

I have had a sympathetic share in the Methodist Episcopal mission in North Africa, since its inception at the Worlds Fifth Sunday school convention held at Rome in May 1907. I was there to plead the cause of the Moslems of North Africa; and it was there, under the inspiring leadership of Bishop Hartzell that the memorable enterprise which has changed the whole outlook of missionary work in North Africa was inaugurated.

Four years later, I was permitted to have a larger share in the movement; and during that interval, I have seen greater progress in all departments of the work, than in the preceding twelve. At length a well equipped, finely organized, and victory-claiming church has taken the task in hand; and is carrying it through. It is doing the work. It is gradually raising a native church. Visitors from Britain who have known the religious outlook in the country for years, testify to the proofs of movement, progress, and dynamics among us.

### Gospel Work in Tunis

We have been living in a native house near the bazaars, five natives sharing it with us; some of them Christians, and others Moslems, the results of this experiment proved to be good. I was kept busy during the summer months with evening meetings, day classes for native students, and Sunday meetings.

### Baptisms

On November 10th, we were cheered by some of our Arab household asking for baptism: Jamila, a faithful negress servant who had been with us for five years; and Halloomah, the wife of the evangelist Meknasi, who also presented their small baby girl for the rite. As far as I am aware this is the first baby baptized into the church in Tunisia.

## TUNIS



HOME FOR BOYS :  
Sidi Maknessi, with Hassan and Hosen,  
the first two boys received



EVENING MEETING IN HOME OF MR. AND MRS. PURDON.



### Removal of Students Hostel

About this time we took a step in advance in regard to the students hostel. Previously we had had a few young men living under the care of a well disposed Arab matron ; matters were as well as they could be under such circumstances ; but it was felt that if the young men could live under the personal care and supervision of a missionary, that it would make for their efficiency. Good has been gained ; old habits are gradually being eliminated ; the rule of the clock is being benevolently upheld ; and the fruits of order, and method, gradually gathered ; problems remain to be dealt with in the spirit of wise and tolerant charity.

### Orphan Training

We touch next, what without controversy, is the key to the missionary problem in North Africa ; and that key is the friendly hand of the Arab child. Protestant christianity awoke late to the importance of the child ; Ignatius Loyola was fully alive to it in the fifteenth century ; and probably five hundred years earlier, Moslem leaders where equally so. The shortening of human life, and the spread of child education, I take it are God's two great dams to the overflowing of evil. We must somehow, and by all legitimate means strive to get into this main stream of God's providential arrangement.

At this time we have two bright Arab boys named Hassan, and Hosein, whom we send to the local Franco-Arab school and by so doing we give proof of our co-operation with the educational system of the country. These boys receive religious instruction at home in school intervals. We propose as soon as possible to extend this effort.

Let us go forwards ; strong in faith, giving glory to God.

## WOMAN'S WORK TUNIS

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### MRS. KATHERINE G. PURDON

The thought of writing a report for this year has been hanging over me as a heavy weight for many weeks.

#### The warp and woof of the year's weaving

The warp. What can I say ? How can I tell of new work begun, of wonderful conversions, widely spreading interest in the truth, when there is nothing new, no marvellous instances to recount, no greater interest in the Gospel message than before ? Only an account of sad lives too keenly intent on the passing interests of the daily home-life, to spare thought for preparation for the future existence ; of some who had given signs of feeling the Saviour's love to them, but who have been called away beyond our help ; of others who listen, but are slow to respond to the offer of salvation.

Four months of the summer we have been away on furlough and the rest of the year has passed so quickly since we last met for our

annual conference that we seem to have only touched the border of the year's work, and there have been many hindrances.

The epidemic of cholera and afterwards the riots in the city almost stopped our work during the autumn. The women were afraid to come to us, and only those who knew us well cared to have us go to them, but now again the doors are opening, and the opportunities are more than we can overtake.

### The woof. Class work

One class which we were compelled to give up has given place to another, and our two best gatherings of the week have continued, and are exerting a real influence for good from which, some day, we trust, true and lasting results may be expected.

One morning a woman came into our house asking for medicine and after talking for a while about her home interests she drew me down beside her and said « Do sit down and tell me something about our Lord Jesus, it is such a long time since I have heard any of the good words that I am lonely for them ». She had formerly been one of the most regular and appreciative attendants of the Saturday afternoon class but suddenly without giving us any reason she left the class, and no persuasions could induce her to return. It was a great joy to hear that she had missed the teaching and that sometimes alone in her own room she tries to recall something of what she had learned and repeat the texts she had committed to memory. « Why dont you come back to the class » I asked her. « Oh » she said, « the men in my house discovered where I went each Saturday and they made it so unpleasant for me that I feared to come any more ».

### Visiting

A young woman who was formerly considered almost too stupid to understand the simple Gospel message and was so appallingly forgetful that it seemed useless to teach her any texts from the Scriptures, related to me, as we sat together in her poor, bare, but clean little room, what had happened to her a few days before. She had left the house for a short time to help a neighbour in distress, and when she returned she found that a large water jar, upon which she set great value, had been broken ; the woman occupying the room next to her was loud in her assertion that she had not touched the jar, nor had any hand in destroying it, but Aisha was quite convinced that it was this very woman who had broken it (from spite that she was not able to possess one like it) and she was so enraged with her that she would have liked to curse her and scream at her when « I remembered » she said « that I had learned that I must « not be revengful, that I must be patient and loving, and when I « told the whole matter to my sister, she too reminded me how I « ought rather to forgive and so I did not curse her nor call her bad « names but went away into my room, and then when I was alone I « could not help crying ».

This sister of whom she spoke is a bright young Christian and rejoices in the experience of God's power to help her in many times of need, and she is doing all she can in her own home to make Christ known by her loving and consistent life.

It is by instances such as these, small though they be, that we find out that amidst much to discourage there is still a work going on in the hearts of these ignorant Tunis women, and so we too are confident « that He which hath begun a good work in (them) will « perform it until the day of Jesus Christ ».

## WORK AMONG WOMEN AND GIRLS, TUNIS

MRS J. J. COOKSEY

It was not easy to leave my class of Arab women in Sousse, numbering about forty, who I had learned to love, and to take up entirely fresh work in Tunis city. We took our leave of Sousse in May of last year, to work under the auspices of The Methodist Episcopal Church.

Mr. and Mrs. Purdon were due on furlough at this time, and so I found my first opportunity of service, in working with Miss Hammon to keep the classes going in Mrs Purdon's absence ; also assisting in the medical mission, and in visiting the homes of the people.

### An Early Encouragement

When we came up to Tunis we brought with us some of those who had professed faith in Christ at our former station of Sousse, and among them were two of my women : Djamila, - our negress servant, and Haloomah, - the wife of one of our evangelists.

Djamila had been with me for five years, and had professed faith in the Lord Jesus some time previously ; but there was one last tie with Islam which she could not sever, and that was to break the fast of Ramadhan. She used to say, « I don't really believe that there is any necessity for me to fast, but I want to meet a possible need ».

It was evident that she had not yet grasped the full meaning of Christ's salvation, but was holding on to the supposed merit of the fast to meet her need ; but after we had been in Tunis a little while, she gradually rose above this hindrance, and to my joy she asked for baptism, at the same time that Haloomah had decided to take the same step.

This last named woman was one of four sisters at one of my houses in Sousse, which I constantly visited ; in process of time she became the wife of a Christian worker ; but during our first days in Tunis, she took a further step forward, and decided to follow her husband in baptism ; she and Djamila received the rite on the same day, November 10th. Haloomah also presented her baby for baptism on that occasion ; I am now teaching her to read ; it will be such a gain when she can read the gospel for herself. Already she has made encouraging progress.

### Classes for Women and Girls

My work among women and girls has not yet had time to take very definite shape ; I was encouraged soon after coming here in getting entrance into a household related to Sidi Meknasi, one of the evangelists ; where there were five girls who were ready to hear about the Lord Jesus ; I am hopeful that what they have heard will abide in their hearts.

I have been conducting a class for women and girls four times weekly at the house of Sidi Meknasi ; in this I have been assisted by his wife, Lilla Haloomah. These classes are as yet in their infancy, and one must be prepared at any time to see the numbers suddenly decrease ; for instance, four of my girls have just been strictly forbidden by their father to come to me ; he heard them singing at home the native hymns I had taught them in the class, and he exclaimed : « That woman is teaching you infidelity, you must never return to her », and I haven't seen them since. This work is indeed a work of faith, and labour of love, and one must be prepared for all disappointments, and receive them as His appointment.

### Housekeeping

Since mid-November I have been looking after the home side of the training school ; attending to the food for the young men, and the two orphan boys who live with us ; this, with darning and sewing, and caring for them has occupied a great deal of my time, and entailed not a little work.

I believe our best hopes will be realized in the training of young boys, where one has the opportunity of leaving a Christian impression upon their young minds ; and that our prayers and effort might be strongly directed toward this object.

## WOMAN'S WORK TUNIS

### MISS ANNIE HAMMON

« To climb steep hills requires slow pace at first », has been our experience during the years spent in attempting to scale the mountain fastnesses of Islam. When after the last Annual Conference we resumed our climbing, the landscape lay bright before us. True acquaintance with the rocks of fanaticism, bigotry, superstition and official opposition had taught us the impossibility of advance with rapid strides ; but in spite of these hindrances, there was every prospect of steady progress and we had no suspicion that obstructions, hitherto unencountered, would call for special patience.

May I tell you of three troubles which have, perhaps, been unprecedented in the annals of Tunis since the French occupation ?

### Cholera Epidemic.

With the announcement of the first cases of cholera last August a thrill of fear ran through the city. Terror increased as the epidemic

spread to the suburbs where the better classes were seeking forgetfulness of the great heat. And when, later on, family after family was conveyed to the isolation hospital, a perfect panic seized the Arab population who imagined in their ignorance that all Europeans were lying in wait to entrap and, on the slightest pretext, carry them off to imprisonment. The women trembled when we entered their houses for « Who knew, might not we be spies secretly in league with the government and paid to haul them off to strict confinement? »

Thanks to the energetic sanitary measures taken by the authorities the death rate in the city itself was not overwhelmingly high ; but in the country districts, the villages and Bedouin encampments, the cholera found active allies in the dirt and insanitary habits of the natives from whom it claimed a heavy toll.

The rigid quarantine necessitated by these sad conditions led to a dearth of living. A big centre like Tunis is naturally largely dependent on its country districts for food supplies and when these were limited by a strict quarantine cordon all provisions rose in price and as wages did not increase in proportion, the burden fell heavily on the poorer classes. Many were the mutterings of discontent, the glances askance at all Roumis (Europeans), and the assertions that « It was never like this in the good old days when Moslem rule was free from new-fangled Western notions. »

The epidemic had spent its force and affairs were assuming a normal condition when the spirit of unrest was revived by the outbreak of the war in Tripoli. Exciting news poured in through hidden channels. Again it was Orient versus Occident and racial feeling was stirred until the whole populace became as matchwood only waiting for the spark of ignition. But all was of such a silent nature that there was general surprise when the spark came and flames of passion burst forth. The riot naturally turned against the Italians and for some time the city was placed under martial law, all meetings were forbidden and we were obliged to close the classes and Medical Mission which are only now recovering from the effects.

Has then no progress been made ? Has it been a succession of backward slips and no ground gained ? Thank God, No ! As we look back from the vantage ground of another conference we take fresh courage.

*The Medical Mission* has been to us a perpetual education in the treatment of disease from a native point of view. We discovered long ago that it was highly prejudicial to invalids to call and enquire after their welfare on a Wednesday. But we had yet to learn that the dried throat of a camel hung round the neck was an infallible cure for sore throat ; that arthritis could be treated surgically by making an incision in the arm and inserting a dried pea to be changed daily ; nor were we aware of the existence of a native quack, who, with a saint's tomb as a consulting-room and a hot iron as his sole surgical instrument performed prodigies of healing. These remedies not always proving satisfactory, the sufferers together with others,

have come seeking the aid of the doctor at our Women's Mission House and, while there, have heard of the way of salvation by our Lord Jesus Christ.

### Visiting in the Houses

Often we come away saddened, it is so difficult to get a hearing ! So much labor has been apparently fruitless ! and yet not even this is without rays of hope. We remember one dear young woman whom we knew as a girl and whose heart we have seen opening to receive the Good News. Two years ago she whispered to us of her faith in Christ as her Saviour. Then as trust and courage grew, she spoke of her faith before her mother and sister. She had long suffered with heart trouble but loved to attend the classes as long as her strength lasted and was terribly disappointed not to be able to come to me at La Marsa in the summer. Since then the home-call has come, but in her family she « being dead yet speaketh » and the father on the day of her burial begged me not to cease my visits to his family because his daughter was no longer there.

It was exceedingly helpful as well as a great pleasure to be brought into closer touch with many women and children during the summer month and warm thanks are due to Mrs. Kalbfusz of Rochester, N. Y. whose kind gift enabled me to entertain little parties of our Arab friends from time to time and give them a long day by the sea.

And what of the words spoken in the classes, the hymns sung and the portions of Scripture taught ? Without doubt there have been as the Master forewarned, the birds of the air devouring, the stony ground with its quickly withering crop and the thorns ever ready to choke, but for the harvest we rely upon the word of Him who hath said « your labor is not in vain in the Lord ».

## TUNIS BIBLE DEPOT

MISS MARIAN B. GRISELL

For many years now my pen has been kept more or less busy writing on the work of our Dépôt and as time goes on the task does not get easier but on the contrary more difficult, it being a subject which admits of but little variation as the work carried on there is much the same from year to year, indeed one may say from day to day.

It is open all the year round with the exception of Sundays and Sidi Beddai's summer holiday when I too am absent from Tunis.

In the autumn of last year it was closed for a week owing to the disturbances in the town consequent on Italy's action in Tripoli. That first morning of the rioting shutters were very quickly put up all down the street and I was glad to meet Sidi Beddai and our other young men coming away and also to be assured that the iron shutter had been dropped over our big sheet of window glass and so secured against the throwing of stones.

We are very dependent on circumstances for the making or marring of the usefulness of our shop. The first five months of the year it was well used, Mr. Purdon giving the Scripture lesson there most mornings to the young men under training and to this a few outsiders joined, among them a young man who of his own desire followed the lesson with the students, taking his notes and working them out afterwards as did they ; later on in the year he made confession of his faith in Christ and was baptised in the autumn.

While the young men were using the Dépôt continually, there was plenty of life and there were also frequent opportunities for talk with one and another : but then came the hot season when everything quiets down and the people scatter. The serious outbreak of cholera at the end of the summer militated greatly against the work, for anxiety was in all hearts and men were afraid of their fellow men lest a passing illness should be reported to the authorities and the whole family be put into quarantine.

With the autumn came changes which took the students up to the missionary's house, leaving Sidi Beddai alone and of course the lack of stir in the place meant the lack of attraction ; however, gradually the clouds of sickness and disquiet have lifted and we have again more opportunities of opening the Book with one and the other who may drop in. This week, in which I am writing, we have been much more busy there, but still I am convinced that with more stir we should have more doing and I earnestly wish that Mr. Purdon could find time, as Sidi Beddai would express it, to « show his presence » there and doubtlessly that would be enough to draw some of the many question-loving men to pass their morning or afternoon discussing subjects which might lead their erring minds into the paths of truth.

A day or two ago I was alone there and two men entered. One asked why we had only three books and not four as they reckoned. I took for answer what I had often heard from one of my fellow workers, that when boys went to school they started with the first reading book and when through with that took up the second. This second by no means contradicted the first but was a step in advance of it, and so with our Books — the Torat, Muzmoor and the Injeel, each was an advance in its teaching, God opening up gradually His plan of salvation till it culminated in the Gospels with redemption by the death of Christ. Whereas their fourth Book, the Koran, was no advance, but its object was to show that God was one God and that our first Book had shown that centuries before. He listened very pleasantly and would have continued talking it over, if other people had not come in. On Saturday morning we had a party of Jews and with them the story of Melchizedek was taken but they were men full of their Talmud and aired not a few absurd ideas.

Readers standing at the window are constant and they might be expected to prove a source of supply for more serious reading inside but unfortunately an invitation to enter only drives them away, they are afraid to be found within the zone of influence which they count

to be infidel. I am very glad that the Conference in drawing our friends to Tunis will give an opportunity of a visit to our Dépôt and we would gladly welcome any suggestion for the widening of its influence or for making it more attractive. A fresh idea for the window would be delightful, while a plan for drawing in passers-by would be more welcome still.

A branch of the work which is encouraging is the sale of Gospels in the streets of the towns and villages. Sidi Beddai and Sidi Sadok both have the necessary authorisation from the police which allows them to sell in this way, so once a week, carrying a little supply of books, they start with their bicycles to make opportunities of talk with men sitting in the cafés or by the roadside ; and at the Arabic prayer-meeting in the afternoon we hear what success has attended their efforts and how they have been received. My sale-book gives the number varying from eight to twenty-seven. We pray that this sowing may be as the bread cast upon the waters to be found after many days.

Finally, our Dépôt is a place where we take every opportunity to tell out « the Glad Tidings » and we want it to be a centre for gathering out of the Tunis world « people to be prepared for the Lord ». I am sure that when praying for blessing on similar work in your own stations that the Tunis Dépôt and its workers may be remembered and thus enter into the blessing that may be yours.

## TRANSLATION OF REPORT OF MOHAMMED EL-BEDDAI, TUNIS

### There arose a great Storm of Wind

My work does not cease to be connected with these two, the Moslem and Jew. Our nets which we cast into the sea for the catching of fish are various, nor will I hide it from you that the wind which blew upon us from the North on the 7th November last was fierce exceedingly. The sea was agitated and billowy from that wind to such a pitch that both fish and fishers fled together and therefore did the work become arrested for the extent of one week, but after that the wind abated a little and we returned to that wherein we were engaged, and to the reading of our lessons appointed to us and I also took up my work which is every day the same, for in the daytime I am ever in the decan (Store) to sell the books and in the evening at the various meetings under the superintendence of Sidi Purdon.

### Attractive Bait for Fishermen !

The Bible Dépôt, the selling in it is small but as for visits from the people, we have only in proportion to our conditions, be they few or many. And from time to time the people with us will be full of ancient philosophical questions which they wish to ask respecting the nature of God, but the true condition of their hearts is far removed from

that. And as for discussion one is unable to avoid it either with Moslem or Jew, howbeit it is the most attractive bait for fishermen, if it be utilised well to the manifestation of the truth of the Gospel.

According to my custom I go out into the town and its precincts to sell the books and I speak with the people head by head and I invite them to the store and to the gatherings, and as for the sales, well they are good in proportion to our circumstances, because the spiritual air of Tunis is very hard. And we had a splendid opportunity this last summer for whenever we heard of people being gathered together, then off we went to them and on each occasion we sold from 15 to 25 books and many hearts received the Divine truth from these books and without a doubt there are surely found in our city those who believe but who are afraid and are terrified of a fuller investigation of the truth and on that account conceal it.

### Use of the Drama

We have also a good time with the porters of the Haffaouine quarter for we gather them together in the house of Miss Grissel and we help them with the Drama of Biblical events ( i. e. The Magic Lantern).

The number in their quarter is reckoned to be from about 1000 to 1200 not counting the women and children. The richer members among them build their houses with mud and almost all of them are of one family.

### The fear which hinders

And I pray Him (May He be exalted) that He would take away from the sons of our native land this fear which hinders the people and blocks them in their search after the truth and that He would cause their hearts to be ready in love to the acceptance of their Saviour, and by His grace each day, may we grow in the use of the of the Sword of the Spirit.



## MISSION ROLL AND DIRECTORY

NAMES	PRESENT ADDRESS	HOME CONFERENCE	ADMITTED on TRIAL	In what year of Conference Course	In what Year of Vernacular Study
CONFERENCE MEMBERS					
1 Cooksey, Joseph J. ....	Tunis, 61, Rue Hadjamine.	New York.	..... (1)	3	French * Arabic *
2 Frease, Edwin F. ....	Algiers, 57, Rue Daguerre.	East Ohio.	1885	*	French * Arabic 1
3 Lochhead, James L. ....	Constantine, 60, Rue Nationale.	New Hampshire.	1910	3	French * Arabic *
4 Lowther, William E. ....	Oran, Boulevard des Oliviers.	Wisconsin.	1901 (2)	*	French * Spanish * Arabic 1
5 Purdon, John H. C. ....	Tunis, 204, Rue de la Casbah.	West Central Africa.	1910	3	French * Arabic *
6 Roesch, Friedrich. ....	Algiers, 2, Rue Arago.	West Central Africa.	1909	3	French * Arabic * Kabyle *
7 Smith, Percy. ....	Constantine, Villa sous les Bois Route de Sidi-Mabrouk.	Newark.	1910	3	French * Arabic *
CONFERENCE PROBATIONERS					
8 Blackmore, Josiah T. C. ....	Fort National, Kabylia, Algeria.	West Central Africa.	1911	2	French * Arabic 1 Kabyle *
9 Campy, Louis. ....	Algiers, 35, Rue Dupuch.	West Central Africa.	1911	2 (3)	Arabic *
10 Villon, Paul. ....	Constantine, 11, Rue Rivière.	New York.	1912	1 (3)	
LOCAL PREACHERS					
11 Abouadaou, Saïd. ....	Fort National, Kabylia, Algeria.	.....	.....	1 (3)	Arabic *
12 Bouteau, Joseph. ....	Constantine.	.....	.....	1 (3)	
13 Djezzar, Mostafa. ....	Constantine, 8, Rue Mansourah.	.....	.....	2 (4)	Arabic *
14 El-Beddai, Mohammed. ....	Tunis, 26, Rue Dour El-Hara.	.....	.....	3 (4)	
15 Flici, Saïd. ....	Algiers, 57, Rue Daguerre.	.....	.....	2 (3)	Arabic *
16 Pool, William. ....	Oran, Boulevard Vauchez.	.....	.....	1 (3)	

## WOMEN WORKERS

## BOARD OF FOREIGN MISSIONS

17 Blackmore, Mrs. J. T. C.....	Fort National, Kabylie, Algeria.	.....	.....	.....	Kabyle 1
18 Campy, Mrs. Louis.....	Algiers, 35, Rue Dupuch.	.....	.....	.....	French * Arabic *
19 Cooksey, Mrs. J. J.....	Tunis, 61, Rue Hadjamine.	.....	.....	.....	French * Arabic 1
20 Frease, Mrs. E. F.....	Algiers, 57, Rue Daguerre.	.....	.....	.....	French * Arabic *
21 Hammon, Miss Annie . . .	Tunis, 5, Rue Esseida Messika.	.....	.....	.....	French * Spanish 2 Arabic 1
22 Lowther, Mrs. W. E . . . .	Oran, Boulevard des Oliviers.	.....	.....	.....	French * Arabic *
23 Lochhead, Mrs. J. L.....	Constantine, 60, Rue Nationale.	.....	.....	.....	French * Arabic *
24 Lochhead, Miss E. K.....	Constantine, 60, Rue Nationale.	.....	.....	.....	French * Arabic *
25 Pool, Mrs. Wm.....	Oran, Boulevard Vauchez.	.....	.....	.....	.....
26 Purdon, Mrs. J. H. C.....	Tunis, 204, Rue de la Kasba.	.....	.....	.....	French * Arabic *
27 Smith, Mrs. Percy.....	Constantine, Villa Sous les Bois, Route de Sidi-Mahrouk	.....	.....	.....	French *
28 Villon, Mrs. Paul.....	Constantine, 11, Rue Rivière.	.....	.....	.....	Arabic *

## WOMAN'S FOREIGN MISSIONARY SOCIETY

29 Anderson, Miss Mary.....	Algiers, 68, Rue Rovigo.	.....	.....	.....	French * Kabyle 1
30 Smith, Miss Emily.....	Algiers, 68, Rue Kovigo.	.....	.....	.....	French * Kabyle *
31 Welch, Miss A. Dora.....	Algiers, 63, Rue Rovigo.	.....	.....	.....	French * Kabyle *
32 Richards, Miriam : Assistant.	Algiers, 68, Rue Rovigo.	.....	.....	.....	French 3 Kabyle 2

## ASSOCIATE WORKERS

33 Grissell, Miss M. B.....	Tunis, 5, Rue Esseida Messika.	.....	.....	.....	French * Arabic *
34 Loveless, Miss E. R.....	Constantine, 60, Rue Nationale.	.....	.....	.....	French * Arabic *

\* PASSED. (1) Orders recognized and received from Baptist Church as an Elder. (2) Northwest Indiana Conference. (3) French. (4) Arabic.

# OFFICERS OF THE ANNUAL MEETING

President.....	BISHOP J. C. HARTZELL.
Superintendent and Mission Treasurer	E. F. FREASE.
Secretary.....	W. E. LOWTHER.
Assistant Secretary .....	J. L. LOCHHEAD.
Statistical Secretary.....	J. H. C. PURDON.

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## COMMITTEES

### Finance Committee

E. F. Frease, ex-officio, Friedrich Roesch, W. E. Lowther.

### Auditing Committee

E. F. Frease, Friedrich Roesch, W. E. Lowther.

### Committee on Sunday Schools

J. L. Lochhead, Friedrich Roesch, Lou's Campy, Paul Villon, J. T. C. Blackmore, Mrs. Lowther, Mrs. Purdon, Miss Anderson, Said Flici.

### Committee on Translation and Literature

E. F. Frease, Friedrich Roesch, Percy Smith, J. H. C. Purdon, J. T. C. Blackmore, J. J. Cooksey, W. E. Lowther.

### Committee on Publication

E. F. Frease, Percy Smith, Friedrich Roesch, J. H. C. Purdon, J. L. Lochhead.

### Woman's Work

The Ladies of the Mission with Mrs. Frease as Chairman.

### Committee on Publication of Minutes

E. F. Frease, W. E. Lowther, J. H. C. Purdon.

### Resolutions

J. L. Lochhead, J. H. C. Purdon, Paul Villon, Mrs Frease, Mrs Lowther, Miss Anderson.

### Committee on Program and Public Worship

E. F. Frease, J. L. Lochhead, J. H. C. Purdon, W. E. Lowther.

### To Preach the Annual Missionary Sermon in 1913

J. L. Lochhead : *Alternate* : W. E. Lowther.

### Board of Examiners

E. F. Frease (*Chairman*), W. E. Lowther (*Registrar*), J. H. C. Purdon, Percy Smith, J. L. Lochhead, Friedrich Roesch, J. J. Cooksey, J. T. C. Blackmore

# Journal

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## FIRST DAY

*Tunis, February 21st, 1912.*

### Opening.

The third Annual Meeting of the Mission of the Methodist Episcopal Church in North Africa convened in the Mission House, 61, rue Hadjamine, Tunis, February twenty-first, 1912, at nine o'clock in the morning, under the presidency of Bishop Hartzell.

### Devotional Exercises.

The devotional exercises were conducted by E. F. Frease. The Scripture lesson was taken from the Gospel according to St. John 4 : 27-38.

### Roll Call.

The roll was called by the Secretary and the following members answered to their names :

Algiers : — E. F. Frease, Friedrich Roesch, Louis Campy, Mrs. E. F. Frease, Miss Smith, Miss A. Welch, Miss Anderson, Saïd Flici.

Constantine : — J. L. Lochhead, Percy Smith, Paul Villon, Mrs. J. L. Lochhead, Miss Lochhead, Mostafa Djezzar.

Fort National : — J. T. C. Blackmore.

Oran : — W. E. Lowther, Mrs. W. E. Lowther.

Tunis : — J. H. C. Purdon, J. J. Cooksey, Mrs. J. H. C. Purdon, Mrs. J. J. Cooksey, Miss Hammon, Mohammed El-Beddai.

The following associate missionaries were present : Miss Grissell, Miss Loveless.

### Election of Secretary.

W. E. Lowther was elected Secretary with J. L. Lochhead as Assistant.

J. H. C. Purdon was elected Statistical Secretary.

### Committees.

The following Committees were elected :

Publication of Minutes : — E. F. Frease, W. E. Lowther, J. H. C. Purdon.

Auditing : — E. F. Frease, W. E. Lowther, Friedrich Roesch.

Program and Public Worship : — E. F. Frease, J. L. Lochhead, J. H. C. Purdon, W. E. Lowther.

Sunday Schools : — J. L. Lochhead, Friedrich Roesch, Louis Campy, Mrs. Lowther, J. T. C. Blackmore, Miss Anderson, Mrs. Purdon, Saïd Flici, Paul Villon.

**Courses of Study :** — Arabic for Missionaries : — E. F. Frease, Miss Hammon, J. H. C. Purdon, Percy Smith, J. J. Cooksey.

Kabyle for Missionaries : — E. F. Frease, Miss Welch, Miss Smith, Friedrich Roesch, J. T. C. Blackmore.

Arabic for Local Preachers : — E. F. Frease, Miss Hammon, J. H. C. Purdon, Percy Smith, J. J. Cooksey.

French for Missionaries : — Percy Smith, Miss Anderson, E. F. Frease, J. T. C. Blackmore, Friedrich Roesch.

Spanish for Missionaries : — W. E. Lowther, Mrs. W. E. Lowther, Friedrich Roesch.

Translation and Literature : — E. F. Frease, Friedrich Roesch, Percy Smith, J. F. C. Blackmore, J. H. C. Purdon, J. J. Cooksey, W. E. Lowther.

Publication : — E. F. Frease, Percy Smith, Friedrich Roesch, J. H. C. Purdon, J. L. Lochhead.

Woman's Work : — The ladies of the Mission with Mrs. Frease as chairman.

Resolutions : — J. L. Lochhead, J. H. C. Purdon, Mrs. Frease, Mrs. Lowther, Miss Anderson, Paul Villon.

### Program.

On motion of W. E. Lowther the printed program was adopted as the official program of the Meeting, adjournment to be on motion.

### Minutes.

On motion of W. E. Lowther the printed Minutes were made the official Record of the Meeting.

On motion of E. F. Frease the Secretary was instructed to bind together the Minutes of the last three Annual Meetings and to forward them to the General Conference.

### Reports.

On motion of E. F. Frease the Committee on the Publication of the Minutes was authorized to edit the reports.

E. F. Frease read his report as Superintendent of the Mission. See Reports.

### Call of Committees.

The Committees were called and the Chairmen fixed their hours of meeting.

### Bishop's Address.

On motion of E. F. Frease the Bishop's address to the class to be received as full members of Conference was made the order of the day for Saturday morning at ten o'clock.

### Introductions.

The following members were presented to the Annual Meeting for the first time : — J. J. Cooksey and Mrs. Cooksey.

Paul Villon.

The following associate members were presented : Miss Grissell, Miss Loveless.

The following visitors were introduced :

Dr. W. J. Yates, secretary to Bishop Hartzell.

Miss Davis, missionary from Tunis.

Miss Markusson, missionary from Bizerte.

Miss E. Ringborg, missionary from Bizerte.

Miss A. Nyberg, missionary from Bizerte.

### Remarks by the Bishop.

Bishop Hartzell addressed the Meeting giving a sketch of his travels and labors since he and Bishop Wilson left Algiers at the close of the last Annual Meeting.

## Adjournment.

On motion of Mrs. Frease the Meeting adjourned. After the singing of the Doxology, Bishop Hartzell pronounced the Benediction.

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## Afternoon

In the afternoon the local missionaries tendered a Reception to Bishop Hartzell, the visiting members and friends of the Mission.

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## SECOND DAY

*February 22nd, 1912.*

## Opening.

The Meeting assembled at nine o'clock with Bishop Hartzell presiding. Dr. Yates conducted the devotional exercises basing his remarks on the first three chapters of Ephesians.

## Journal.

The Minutes of the previous day were read, corrected and approved.

## Reports.

Louis Campy, Friedrich Roesch, and Miss Smith read their reports. See Reports.

## Committee appointed.

The following committee was appointed to inquire into the status of the natives under the Marriage and Burial laws in force within the bounds of the Mission : — E. F. Frease, J. H. C. Purdon, Percy Smith, W. E. Lowther, Miss Smith, J. T. C. Blackmore.

## Reports.

Miss Welch and Miss Anderson read their reports. See Reports.

## Bishop vacates the chair.

At the request of Bishop Hartzell, E. F. Frease took the chair.

## Reports.

J. L. Lochhead and Percy Smith read their reports. See Reports.

## Bishop takes chair.

The Bishop occupied the chair and resumed the presidency of the Meeting.

## Reports.

Paul Villon, Mostafa Djezzar, Mrs. Lochhead and Miss Lochhead read their reports. Mr. Villon read the report of Mrs. Villon. See Reports.

## Telegram.

A telegram from the Algiers Mission Band bringing greetings to the Meeting was read. The Secretary was instructed to reply in the name of the assembled Mission.

### Communication from Agha Protestant Church.

A communication addressed to the Meeting was received from the French Protestant Church of Agha, Algiers. On request of the Bishop, Louis Campy read the letter to the Meeting, after which it was referred to the following committee for translation and consideration : — E. F. Frease, Louis Campy, Friedrich Roesch, J. L. Lochhead, Miss Smith.

### Call of Committees.

The Committees were called and the chairmen fixed their hours of Meeting.

### Adjournment.

On motion of J. H. C. Purdon the Meeting adjourned to meet at three o'clock in the afternoon. The Doxology was sung and Paul Villon pronounced the Benediction.

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### *Afternoon Session*

#### Opening.

The Meeting convened at a quarter after three o'clock, Bishop Hartzell presiding. The Hymn « The Church's One Foundation » was sung and J. T. C. Blackmore led in prayer.

#### Reports.

J. T. C. Blackmore, W. E. Lowther, Mrs. Lowther, J. J. Cooksey, J. H. C. Purdon, Miss Hammon, Miss Grissell, Mohammed El-Beddai, Mrs. Cooksey and Said Flici read their reports, Mr. Blackmore read the report of Said Abouadaou. See Reports.

#### Remarks by the Bishop.

The Bishop briefly addressed the Meeting, commenting on the reports, counseling and encouraging the missionaries.

#### Adjournment.

On motion of J. T. C. Blackmore the Meeting adjourned. After the singing of the Doxology, J. H. C. Purdon dismissed the Meeting with the Benediction.

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## THIRD DAY

*February 23rd, 1912.*

#### Opening.

The Meeting was called to order at nine o'clock by Bishop Hartzell. Dr. Yates led the devotional exercises. After prayer by the Bishop, Dr. Yates addressed the Meeting, developing themes taken from the first chapter of Colossians.

#### Board of Examiners.

The Bishop appointed the following Board of Examiners : — E. F. Frease, W. E. Lowther, J. H. C. Purdon, Percy Smith, J. L. Lochhead, Friedrich Roesch, J. J. Cooksey, J. T. C. Blackmore.

## Next Annual Meeting.

On motion of E. F. Frease the Mission accepted the invitation of J. L. Lochhead and his associates to hold the next Annual Meeting in Constantine.

## Memorials.

On motion of E. F. Frease the following Memorials were ordered sent to the next General Conference : —

Dear Fathers and Brethren : —

The Mission in North Africa of the Methodist Episcopal Church in Annual Meeting assembled respectfully memorializes the General Conference as follows : —

I. — To direct that the Mission be organized into a Mission Conference, to be called the North Africa Mission Conference.

II. — To authorize that the North Africa Mission Conference, during the next quadrennium, by a two-thirds vote of the Members present and voting, and with the consent of the Presiding Bishop, may be organized into an Annual Conference.

## Recess.

A recess was taken and a group photograph of the missionaries was made.

## Report of Committee.

The report of the following Committee was read and adopted : —

Sunday Schools, read by J. T. C. Blackmore.

## Disciplinary Question. Para. 93, Sec. 4, Sub. Sec. 1.

The question « Are there any Charges or Complaints » ? was called. There were none.

## Disciplinary Question. Para. 96, Sec. 4, Sub. Sec. 2.

The question « Who shall have their licenses renewed » ? was called.

The following brethren having been duly recommended by their respective Quarterly Conferences, having been favorably reported upon by the Examining Board, and having been duly represented before the Meeting, had their licenses renewed :

Mohammed El-Beddai, on motion of J. H. C. Purdon.

Paul Villon, on motion of J. L. Lochhead.

Mostafa Djezzar, on motion of Percy Smith.

Saïd Flici, on motion of Friedrich Roesch.

Joseph Bouteau, on motion of J. L. Lochhead.

## Disciplinary Question. Para. 93, Sec. 4, Sub. Sec. 3.

The question « Who shall be licensed to Preach » ? was called.

The following brethren having been duly recommended by their respective Quarterly Conferences, and having been favorably reported upon by the Board of Examiners, and having answered satisfactorily the question in regard to the use of tobacco, and having been represented before the Meeting, were licensed to preach :

Saïd Abouadaou, on motion of J. T. C. Blackmore.

William Pool, on motion of W. E. Lowther.

**Disciplinary Question. Para. 96, Sec. 4, Sub. Sec. 5.**

The question « Who shall be recommended for Recognition of Orders » ? was called.

Joseph J. COOKSEY, an ordained minister of the Saltley Baptist Church, of Birmingham, England, having correct credentials, was on motion of E. F. Frease recommended to the New York Annual Conference for the recognition of his Orders and reception into Full Membership as an Elder, in the studies of the Third Year.

**Disciplinary Question. Para. 93, Sec. 4. Sub. Sec. 6.**

The question « Who shall be recommended for reception on Trial in an Annual Conference » ? was called.

Paul VILLON having been duly recommended by the Constantine Quarterly Conference, and having deposited with the Secretary written answers to the disciplinary questions concerning debt and the use of tobacco, and having been reported upon by the Board of Examiners as having passed in the Studies for Admission on Trial was on motion of J. L. Lochhead recommended to the New York Annual Conference for Reception on Trial.

**Call of Committees.**

The Committees were called and the chairmen fixed their hours of meeting.

**Adjournment.**

On motion of J. H. C. Purdon. the Meeting adjourned to meet the following morning at nine o'clock. Bishop Hartzell pronounced the Benediction.

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## FOURTH DAY

*February 24th, 1912.*

**Opening.**

The Meeting convened at nine o'clock with Bishop Hartzell presiding. Dr. Yates led the devotional exercises, taking his subject from the twelfth chapter of Romans.

**Church Papers.**

The following correspondents for the Church Papers were appointed : —  
Christian Advocates :

New York and Pittsburg, E. F. Frease.

Northwestern, W. E. Lowther.

Pacific, J. J. Cooksey.

Western and Michigan, J. L. Lochhead.

Northern and Sunday School Papers, J. H. C. Purdon.

Southwestern and Zion's Herald, Percy Smith.

Central, J. T. C. Blackmore.

California, Friedrich Roesch.

Christliche Apologete and all German, Swedish, Danish, Norwegian and Italian Church Papers, Friedrich Roesch.

Epworth Herald, Miss Anderson.

Woman's Friend, Miss Smith and Miss Hammon.

Le Flambeau, Louis Campy.

German Papers for Women, Mrs. Lowther.

Children's Papers, Miss Smith.

Indian Witness, E. F. Frease.

El Defenso, W. E. Lowther.

Algerian Mission Band Paper, Miss Lochhead.

Bishop Hartzell volunteered to take the World Wide Missions.

## Statistics.

J. H. C. Purdon read his report as Statistical Secretary. The report was adopted. See Statistics.

## Question relating to reception of Members in Annual Conferences

The Bishop called the question « Who shall be recommended for Admission into Full Membership in the Annual Conferences where they are members » ?

The name of Friedrich ROESCH, an Elder on Trial in the West Central Africa Mission Conference, was called and his character passed. He answered the questions in paragraph 153 of the Discipline, the Board of Examiners reported that he had passed the Studies of the second year, and on motion of E. F. Frease he was recommended to the West Central Africa Mission Conference for advancement to the Studies of the Third Year and Admission into Full Membership.

The name of John H. C. PURDON, an Elder on Trial in the West Central Africa Mission Conference, was called and his character passed. He answered the questions in paragraph 153 of the Discipline, the Board of Examiners reported that he had passed in the Studies of the Second Year, and on motion of W. E. Lowther he was recommended to the West Central Africa Mission Conference for advancement to the Studies of the Third Year and Admission into Full Membership.

The name of James L. LOCHHEAD, an Elder on Trial in the New Hampshire Conference, was called and his character passed. He answered the questions in Paragraph 153 of the Discipline, the Board of Examiners reported that he had passed in the Studies of the Second Year, and on motion of E. F. Frease he was recommended to the New Hampshire Conference for advancement to the Studies of the Third Year and Admission into Full Membership.

The name of Percy SMITH, an Elder on Trial in the Newark Conference, was called and his character passed. He answered the questions in Paragraph 153 of the Discipline, the Board of Examiners reported that he had passed in the Studies of the Second Year, and on motion of W. E. Lowther he was recommended to the Newark Conference for advancement to the Studies of the Third Year and Admission into Full Membership.

## Bishop's Address to the Class.

The Bishop addressed the Class to be received into Full Membership, speaking of the activities, responsibilities and opportunities of world-wide Methodism, and explaining the intent of the questions in Paragraph 153 of the Discipline.

## Disciplinary Question.

The question « Who have been continued on Trial » ? was called.

The name of Josiah T. C. BLACKMORE, a Member on Trial in the West Central Africa Mission Conference, was called and his character passed. The Board of Examiners reported that he had passed in the Studies of the First Year, and on motion of E. F. Frease he was recommended to the West Central Africa Mission Conference for advancement to the Studies of the Second Year.

The name of Louis CAMPY, a Member on Trial in the West Central Africa Mission Conference, was called and his character passed. The Board of Examiners reported that he had passed in the studies of the First Year, and on motion of E. F. Frease he was recommended to the West Central Africa Mission Conference for advancement to the Studies of the Second Year.

### Committees.

The reports of the following Committees were read and adopted : —

Woman's Work, read by Mrs. Frease ; Spanish Course of Study for Missionaries, read by W. E. Lowther ; Arabic Course of Studies for Local Preachers, read by Percy Smith ; joint report of the Board of Publication and the Committee on Translation and Literature, read by Percy Smith. See Reports of Committees.

### Communication from Agha Church.

The Committee on the Communication from Agha Church presented a fitting reply extending our fraternal greetings, and the reply was ordered sent to the pastors of the Agha Church.

### French Course of Study.

Bishop Hartzell requested the Committee on French Course of Study for Missionaries to give him information concerning texts available for the formation of a suitable course for French preachers that he might be able to offer suggestions when the French Course of Study in the Discipline is revised.

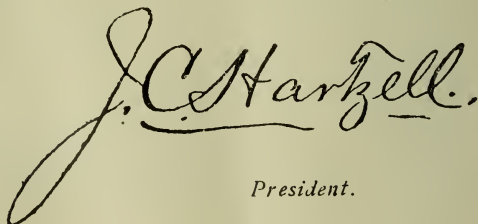
### Resolutions.

J. L. Lochhead read the report of the Committee on Resolutions. The report was adopted. See Reports of Committees.

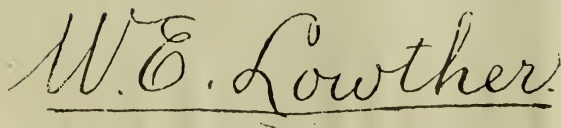
### Adjournment.

On motion of E. F. Frease it was ordered that after the reading and approval of the Minutes, and after the Ordination Services and the reading of the Appointments to take place the following day, the Annual Meeting stand adjourned without day.

APPROVED AS CORRECT.

A large, elegant handwritten signature in dark ink, reading "J. C. Hartzell." The signature is written in a cursive style with a prominent loop at the end.

*President.*

A handwritten signature in dark ink, reading "W. E. Lowther." The signature is written in a cursive style and is underlined with a single horizontal line.

*Secretary.*

## SERVICES HELD SUNDAY FEBRUARY 25th.

- 9 A. M. Sermon in Arabic, Rev. Percy SMITH B. D. (5, Rue Es-Saïda Messika, Halfaouine). Ordination Service.  
 3 : 30 P. M. Sermon, Bishop HARTZELL.  
 4 : 30 P. M. Communion and Ordination Service.  
 7 P. M. Addresses in French, Messieurs CAMPY et VILLON.

### CERTIFICATE OF ORDINATION

**This is to certify :** That in Tunis, on the twenty-fifth day of February, 1912, pursuant to the action of the West Central Africa Mission Conference, I ordained JOSIAH T. C. BLACKMORE as DEACON in the Methodist Episcopal Church ; and that also on the same day and by the authority of the same Conference, assisted by several Elders, I ordained him ELDER.

Done at Tunis, Tunisia,  
 February 25th, 1912.

*J. C. Hartzell.*  
 Bishop.

### DISCIPLINARY QUESTIONS

1. Who are on Trial in the Studies of the First Year ?

*Paul Villon*

2. Who are on Trial in the Studies of the Second Year ?

*Josiah T. C. Blackmore.*

*Louis Campy.*

3. Who are Members of Conference in Studies of Third Year ?

*Friedrich Roesch.*

*John H. C. Purdon.*

*James L. Lockhead.*

*Percy Smith.*

4. What Traveling Preachers have been Ordained Deacons ?

*Josiah T. C. Blackmore, under Missionary Rule.*

5. What Traveling Preachers have been Ordained Elders ?

*Josiah T. C. Blackmore, under Missionary Rule.*

## 6. Was the Character of each Preacher examined ?

This was strictly done in open Conference as the name of each preacher was called.

## 7. What is the Statistical Report for this Year ?

See Statistical Report.

## 8. Where are the Preachers Stationed ?

See Appointments.

## 9. Where shall the next Annual Meeting be held ?

Constantine.

## American Mission in North Africa

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*Session Held in Tunis, Feb. 21-25, 1912*

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### APPOINTMENTS

Edwin F. Frease (East Ohio), Superintendent. Post Office : *Villa des Aloès*  
57, Rue Daguerre, Algiers.

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#### ALGIERS

French Church : Louis Campy (West Central Africa).

Moslem Work : Frederick Roesch (West Central Africa).

Assistant : Saïd Flici (1).

#### WOMAN'S WORK :

General : Mrs. E. F. Frease.

Moslem Women and Girls : Miss Emily Smith (2).

Moslem and European : Miss A. Dora Welch (2).

European : Miss Mary A. Anderson (2).

Assistant : Miss Miriam Richards.

French Church : Mrs. Louis Campy.

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#### CONSTANTINE

French Church and European Work : James L. Lochhead (New Hampshire).

Moslem Work : Percy Smith (Newark).

Assistants : French and Arabic Work : Paul Villon (New York).

Arabic Work : Mostafa Djazzar (1).

#### WOMAN'S WORK :

Moslem and Jewish Classes : Mrs. J. L. Lochhead, Miss Lochhead.

Moslem Girl's Hostel and Classes : Supplied by Miss Loveless.

European : Mrs. Percy Smith, Mrs. Paul Villon.

#### FORT NATIONAL, KABYLIA

Village Work, Hostel

and Boys Training Class : J. T. C. Blackmore (West Central Africa),  
Mrs. J. T. C. Blackmore.

Assistant : Saïd Abouadaou (1).

## ORAN

General Work : William E. Lowther (Wisconsin), Mrs. W. E. Lowther.  
 Assistants for Spanish Work, Mr. William Pool (1), Mrs. William Pool.

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## TUNIS

Church and Evangelistic Work : John H. C. Purdon (West Central Africa).  
 Assistant : Mohammed El-Beddai (1).  
 Hostel and Training Class : Joseph J. Cooksey (New York).

## WOMAN'S WORK

Moslem Women and Girls : Mrs. J. H. Purdon, Miss Anne Hammon.  
 Hostel and Moslem Women : Mrs. J. J. Cooksey.  
 Bible Depot : Supplied by Miss M. B. Grissell.

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*Conference Membership indicated in parenthesis.*

(1). *Local Preacher.*

(2). *Missionary of Woman's Foreign Missionary Society.*

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## REPORTS OF COMMITTEES

## WOMAN'S WORK

*The Committee on Woman's Work* recommend the following :

1. That in the event of the Mission being made into a Conference next year, 1913, we cordially invite Mrs. Hartzell to come and preside at the organization of our first Woman's Conference in North Africa. We especially urge this because Mrs. Hartzell took so important a part in the entrance of the Mission into North Africa.

2. That we urge the *Woman's Foreign Missionary Society* to take over the financial responsibility for the rents and work of their missionaries in Algiers not already assumed by them.

3. That we renew our earnest request that the *Woman's Foreign Missionary Society* assume the support of Miss Annie Hammon and her work in the City of Tunis. In this great center the Moslem women are gaining their liberty more and more. Four hundred Arab girls are now said to be in the public schools, and a large building is being erected for this special purpose. We feel that NOW is the psychological moment for reaching the women and girls with the Gospel.

4. That we appreciate the sympathy and interest that Mrs. Johnson has shown in North Africa as Official Correspondent for the *Woman's Foreign Missionary Society* ; and we express our gratification that on her resignation of that office she persuaded Miss Carnahan to take her place, as Miss Carnahan has visited the field and appreciates the importance and needs of the work from personal knowledge. We hope very much from this fact,

5. That we tender our thanks to the Woman's Algerian Band for their sympathy with and support of Miss Lochhead and the work under her care at Constantine.
6. That we desire also to thank the friends in England and Cape Town for their continued help given to the Woman's Work in Algiers.

Emily Smith,

*Secretary.*

Ella B. Frease,

*President.*

## SUNDAY SCHOOLS

*The Committee on Sunday Schools recommends:—*

1. That the International Course of Lessons be adopted, the weekly cards being printed in French.
2. That « L'Aube » be distributed among the children monthly.
3. That their Secretary obtain information as to hymn-books in French for children.
4. That Pastors exhort parents to bring their little ones with them to Sunday morning service.
5. That an earnest appeal be made for funds to furnish our Sunday Schools.
6. That the Mission thank the Board of Sunday Schools for its yearly contribution of fifty dollars.

Josiah T. C. Blackmore,

*President.*

## AUDITING COMMITTEE

This to certify that we have examined the Mission accounts of E. F. Frease, and found them correct.

W. E. Lowther

Frederick Roesch.

This is to certify that at the request of the Superintendent I have examined the Mission accounts of Miss A. D. Welch and found them to be correct.

Frederick Roesch.

This is to certify that I have audited the Mission accounts of J. H. C. Purdon and J. J. Cooksey of Tunis ; J. L. Lochhead and Percy Smith of Constantine ; Frederick Roesch of Algiers ; J. T. C. Blackmore, of Fort National, and W. E. Lowther, of Oran, and found them to be correct.

E. F. Frease.

## COMBINED REPORT OF COMMITTEES ON TRANSLATION AND LITERATURE AND PUBLICATION

### LITERATURE

#### French Section

1. It is recommended that for the present the Wesleyan Catechism in French be used, and the Hymn Book of the French Wesleyan Methodists be employed in our Worship.

2. In case of co-operation with the France Mission Conference in the publication of literature in French, that the MSS of such proposed publications be approved by the sub-committee on Literature and Publication.

3. The Committee request that Bishop Hartzell seek to obtain help from the Book Concern for the publication of Church Literature.

### Arabic Section

1. A sub-committee was formed to deal with editing literature proposed for publication : E. F. Frease, *Chairman*, P. Smith, J. J. Cooksey, J. H. C. Purdon.

2. The sub-committee is to proceed to the compilation of a hymn-book containing a classical and a vernacular section.

3. The sub-committee should proceed as soon as possible to the translation into Arabic of the Articles of Religion, General Rules and other essential parts of the Discipline.

4. *Catechism.* The sub-committee is to find whether any catechism on Scripture Doctrine exists in Arabic, that can be used ; or to translate or compile such a Catechism.

### PUBLICATION

1. It is recommended that the chairman obtain an estimate of the cost of the proposed publication, by the France Mission Conference of the History of Methodism, and of the Discipline, and that if the estimate be reasonable the Mission in North Africa become responsible for and take one third of the first edition.

2. That the chairman is requested also to convey the decision of this Mission to use for the present the Wesleyan Catechism in French.

3. That the question of publication of proposed literature in Arabic be referred to the sub-committee consisting of the same members as the sub-committee on literature.

Percy Smith.

*Secretary*

E. F. Frease.

*Chairman.*

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## RESOLUTIONS

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### BISHOP HARTZELL

Once again we rejoice to have among us our beloved Bishop Hartzell. His presence is always an inspiration to every one of us.

We express our profound conviction that Bishop Hartzell was clearly led by Providence in undertaking to occupy for the Methodist Episcopal Church this vast and needy field of North Africa, and in accepting the very great and grave responsibilities he has so courageously and faithfully assumed.

We heartily congratulate him on the signal and wonderful success he has had in thus far providing for the growing needs of this vast field.

It is our earnest hope that Bishop Hartzell may long be spared to direct the work in this field, which has such a large place in his interest and affections.

### MRS. HARTZELL

We all send our warm Christian greetings to Mrs. Hartzell, and pray that a special divine blessing may abide with her in her frequent and prolonged separations from Bishop Hartzell on the Master's business.

### BISHOP WILSON

We desire to express our hearty appreciation of the continued sympathy of Bishop Wilson in the work in North Africa, and of his masterly representation of our work before the home church.

### PROFESSOR BEACH

We wish to express our appreciation of the visit of Professor Harlan P. Beach of Yale University, to Algiers, Constantine and Tunis.

The interest and sympathy he showed in every department of the work in this field were much valued by the missionaries.

### PROFESSOR WALTER YATES, D. D.

We are greatly gratified to have among us Professor Yates. We thank him sincerely for his helpful and inspiring addresses.

### ABSENCES

We are much disappointed not to have with us Mrs Smith, Madame Campy, Madame Villon and Mrs Blackmore. We extend hearty Christian greetings to them.

### WELCOMES

We have been much pleased to welcome into our midst for the first time, Mr. and Mrs. Cooksey as members of the Mission and Miss Grissell and Miss Loveless as Associates.

### GREETINGS TO OTHER MISSIONARIES AND FRIENDS

We have been greatly delighted to welcome to our daily sessions, missionaries from other organizations working in Tunis and elsewhere.

We also desire to thank all the friends who so kindly responded to the invitation of the local missionaries to be present at the reception given by them to Bishop Hartzell and the visiting missionaries.

### ENTERTAINMENT

We beg to tender our most hearty thanks to our Missionaries in Tunis, Mr. and Mrs. Purdon, Mr. and Mrs. Cooksey, Miss Grissell and Miss Hammon, for the forethought they have shown in making such excellent arrangements for our entertainment during the days the Mission has been in session.

Mary Anderson  
*Secretary*

J. L. Lochhead  
*Chairman*



## COURSES OF STUDY

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### ENGLISH

*For Traveling Preachers who take a Vernacular course.*

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#### ADMISSION ON TRIAL

1. The Discipline of the Methodist Episcopal Church. 1912.
2. A Manual of Christian Doctrine. — *J. S. Banks.*
3. A Plain account of Christian Perfection. — *Wesley.*

*To be Read :*

1. Heart of John Wesley's Journal. — *Parker.*
2. The Tongue of Hire. — *Arthur.*

#### FIRST YEAR.

1. System of Christian Doctrine, pp. 1. — 322. — *Sheldon.*
2. Lectures on Homiletics. — *Kern.*

*To be read :*

1. Sermons (Vol. 1), 1. — XXXIII. — *Wesley.*
2. A Compendious History of American Methodism. — *Stevens.*
3. Digest of Methodist Law. — *Merrill.*

#### SECOND YEAR

1. System of Christian Doctrine, pp. 325. — 635. — *Sheldon.*

*To be Read :*

1. Sermons (Vol. 1), XXXIV. — LVIII. — *Wesley.*
2. History of Methodism, Vol. 1. — *Stevens.*
3. History and Exposition of the Twenty-five Articles of Religion of the Methodist Episcopal Church. — *Wheeler.*

#### THIRD YEAR

1. Biblical Hermeneutics. — *Terry.*

*To be Read :*

1. History of Methodism (Vol. II). — *Stevens.*
2. The Bible : Its Origin and Nature. — *Dods.*
3. The Christian Faith, pp. 1. — 253. — *Curtis.*
4. History of Western Europe. — *Robinson.*

#### FOURTH YEAR

1. Grounds of Theistic and Christian Belief. — *Fisher.*

*To be Read :*

1. The Christian Faith, pp. 267-531. — *Curtis.*
  2. History of Methodism, Vol. III. — *Stevens.*
  3. Philosophy of the Christian Religion. — *Fairbain.*
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## ARABIC FOR MISSIONARIES

## FIRST YEAR

1. *Elementary Grammar of Literary Arabic* (by Gourliau).
2. *Public Classes in Literary and Spoken Arabic* to be followed (Elementary Course).
3. *Gospel of St. Luke (Literary Version)*. To be read carefully, noting grammatical points.  
*Gospel of St.-Luke (in the Spoken Arabic)*. For practice in reading and study of idioms. Learning by heart of Parables and other suitable passages will be found very useful for obtaining a good idiomatical style.
4. *Study of Islam*. (a) Mohamet and Islam by Muir (R. T. S.) (b) Koran in English. Sale's translation with Prolegomena.

## SECOND YEAR

1. *Grammar by Wright* (2 vols). For Reference. Study Etymology in Vol. I, all the chief matter.
2. *Public Classes*. Cours Superieur. 1<sup>st</sup> Year.
3. *Gospel of St.-John and Epistle to Romans*, Literary Version. Study as for Luke in 1<sup>st</sup> year.  
*Gospel of St.-John in the Spoken Arabic*.
4. *Koran in Arabic* — Second Surah.
5. *Study of Islam* — Islam : A Challenge to Faith. — Zwemer.

## THIRD YEAR

1. *Grammar by Wright*. Study Syntax in Vol. II. (The principle matter).
2. *Public Classes*. Cours superieur, 2<sup>nd</sup> Year.
3. *Acts and Epistle to Hebrews*. In Literary Version. To be studied according to instructions for other years.  
*Acts*, in Spoken Arabic.
4. *Koran in Arabic*, Surahs I-IV.
5. *Study of Islam*. (a) Mohamet. — Muir. (b) Mohammed and Islam. — Koelle.

## FOURTH YEAR

1. *Grammar by Wright*. Fuller Study.
2. *Some Arabic Grammar in Arabic* (both Nahu and Sarf).
3. *New Testament in Arabic*.
4. *Selection of Passages from Koran* most useful to the Missionary. Selection to be made known later.
5. *Study of Islam*. Sources of Islam. Tisdall. (1) The Beacon of Truth. (B. T. S.) Arabic Translation Minar-el-Haqq.  
 The passages of Koran referred to, to be read in Arabic and as many as possible learnt by heart.

## FRENCH FOR MISSIONARIES

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### FIRST YEAR

Fraser and Squair's French Grammar.

The Four Gospels.

« La Tulipe Noire ». *Doumas*.

« La Conscrit de 1813 ». *Erkmaun-Chatrian*.

Kroeh's, How to Think in French.

Composition : Not exceeding 1000 words, subject to be set by examiners.

### SECOND YEAR

Cours primaire de Grammaire française (cours complémentaire) J. Dussouchet.

New Testament et Genesis.

Correspondance (business letters etc.).

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### IT IS RECOMMENDED

1. That missionaries coming to North Africa devote the first year of their time entirely to the study of French, before taking up any vernacular.

2. That they follow if possible, the four months' course of study at Grenoble University, or some other equivalent course furnishing a certificate of study, previous to entry upon work at their appointed station.

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## KABYLE FOR MISSIONARIES

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### FIRST YEAR

Boulifa Si A. Said : Une Première Année de Langue Kabyle.

R. Basset : Manuel de Langue Kabyle.

Gospel of St. Luke in Kabyle.

W. Muir : The Life of Mahomet and History of Islam.

G. Sale : The Koran.

### SECOND YEAR

A. Hanoteau : Essai de Grammaire Kabyle.

Bel Kassem ben Sedira : Cours de Langue Kabyle.

New Testament in Kabyle.

Gospel of St. Luke in Arabic Characters.

Koelle : Mohammed and Mohammedanism.

### THIRD YEAR

A. Mouliéras : Légendes et Contes merveilleux de la Grande Kabylie.

Old Testament in Kabyle (as far as translated).

L. Machuel : Méthode pour l'étude de l'Arabe parlé.

Le Koran : Traduction Nouvelle par Kazmirski.

## SPANISH FOR MISSIONARIES

## FIRST YEAR

Ramsay's Grammar.  
 Kroeh's How to Think in Spanish.  
 The Four Gospels. Dona Pecfecta.  
 Composition.

## SECOND YEAR

*Ramsay's Grammar.*  
 New Testament and Genesis.  
 Business Correspondence.  
 Sermon.

## COURSE OF STUDY FOR ARAB PREACHERS

## FIRST YEAR

*Bible History and Doctrine...* 1. The Four Gospels and Genesis. (General knowledge of scope, contents and doctrine).  
 2. History of Christian Religion. (Harmony of Gospels etc.)  
 3. History of Redemption by Edwards. To be abridged if necessary.  
*Theology.....* « Roots and Branches ».  
*Church History.....* Stories and Pictures from Church History.  
*Periodical.....* Beshair es-Salam.  
 Arabic grammar to be studied if the student be not proficient.

## SECOND YEAR

*Bible History and Doctrine..* Résumé of contents and doctrines of the Acts and Pauline Epistles and last four books of the Pentateuch.  
*Theology.....* 1. Dennis. One third of the work, (to be adapted if necessary).  
 2. Short history, of the Twenty-Five Articles.  
*Church History.....* Mosheim by Jessop. (One third of the work.)  
*History of Religion....* Nepal.  
*Periodical.....* Beshair es-Salam.

## THIRD YEAR

*Bible History and Doctrine...* Résumé of contents and doctrines of the Old Testament. (Joshua to Chronicles).  
 Remainder of New Testament.  
*Theology.....* Dennis. (Second third of the work).  
*Church History.....* Mosheim. (Second third of the work).  
*Controversial Works.....* Mizam-el-Haqq, Minar-el-Haqq.  
*Periodical.....* Beshair es-Salam.

FOURTH YEAR

<i>Bible History and Doctrine...</i>	Résumé of contents and doctrines of remainder of the Old Testament.
<i>Theology</i> .....	1. Dennis. Remainder of the book. 2. Fuller study of Twenty-Five Articles. 3. Discipline and Organization of the Methodist Episcopal Church.
<i>Church History</i> .....	Mosheim. Remainder of the book.
<i>Controversial Works</i> .....	Sources of Islam. (Tisdall).
<i>Periodical</i> .....	Beshair es-Salam.

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N. B. It is desirable and necessary that all our Arab preachers should gain a working knowledge of the French language.

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ASSIGNMENT OF EXAMINERS

<i>English Annual Conference Course...</i>	Admission on Trial, W. E. Lowther. First and Second Years, Percy Smith. Third and Fourth Years, W. E. Lowther.
<i>French Annual Conference Course...</i>	Percy Smith, Friedrich Roesch, J. L. Lochhead, J. T. C. Blackmore.
<i>French Local Preachers Course</i> ....	J. L. Lochhead, J. T. C. Blackmore, Friedrich Roesch, J. H. C. Purdon.
<i>French Missionaries</i> .....	Friedrich Roesch, J. T. C. Blackmore, J. L. Lochhead.
<i>Arabic : Missionaries : First Year :</i>	Grammar..... Percy Smith. Gospels..... J. H. C. Purdon. Islam..... J. J. Cooksey.
<i>Arabic : Arab Preachers</i> .....	J. H. C. Purdon, J. J. Cooksey, Percy Smith.
<i>Kabyle for Missionaries</i> .....	Friedrich Roesch.
<i>Spanish : Missionaries</i> .....	To be arranged.
<i>Spanish : Local Preachers</i> .....	W. E. Lowther.

Where a sub-committee consists of more than one, the first named is chairman, and is to divide the work among the members of the sub-committee.

Results should be reported promptly to the Registrar, W. E. Lowther.

Edwin F. Frease,

Chairman,

Board of Examiners.

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UNIVERSITY OF ILLINOIS



# MISSION IN NORTH AFRICA

OF THE

METHODIST EPISCOPAL CHURCH

## STATISTICS, TO JANUARY 31, 1912

APPOINTMENTS	WORKERS										MEMBERSHIP		DEATHS	BAPTISMS		SUNDAY SCHOOLS				EVANGELISTIC CLASSES		Evangelistic Meetings	Training Classes		AMOUNT COLLECTED on Field for B. F. M.			AMOUNT COLLECTED and expended on field for other purposes			TOTAL COLLECTED ON FIELD					
	Men	Foreign Missionaries		Foreign Assistants		Native Workers W. F. M. S.	Native Unordained Preachers	Other Helpers	TOTAL WORKERS	Members	Probationers	TOTAL MEMBERSHIP		Adult	Children	Number of Schools	Number of Officers and Teachers	Number of Scholars	Numbers of officers and teachers who are Church members or probationers	Average Attendance	Men and Boys		Women and Girls	TOTAL ATTENDANCE	Attendance	Number of Classes	Number of Students	Church	Sunday Schools	Special Gifts		Amount received for current expenses such as attendants, light, fuel, etc.	Amount expended for current expenses	Various		
		B. F. M.	Women	Men	Women																														W. F. M. S.	
Algiers...	3	2	3			2	1	11																												
French Church and Work.									(1) 13	(1) 13	(1) 26	1	90		1	2	30		15	1	21	5	150	174	2	50							388			
Moslem Work.									6	1	7	1	20	1					2	50	4	140	190	1	15	2	8			(1) 1677				1677		
Constantine...	2	3		1	1		1	8																												
French Church and Work.									16	3	19		40		3	5	42	5	35	1	19	2	21	40	4	130				(1) 601	366	366		967		
Moslem and Jewish Work.									2	12	14		20		3	5	55	5	50	2	48	2	65	113	1	40	1	10								
Kabylia : Fort National...	1	1					1	3																												
French and Moslem Work.									2		2												(3) 31	(3) 725								133	133		133	
Oran...	1	1						2																												
Spanish Work.									3		3		20	1	1	2	22	2	15	1	8	1	15	23	2	30										
Tunis...	2	3					1	1	7																											
Moslem and Jewish Work.									7	6	13		12	5	1				1	12	4	50	62	4	25	1	6			(1) 160	118	118	108	386		
TOTALS	9	10	3	1	1	2	4	1	31	49	35	81	2	202	9	2	8	14	149	12	145	8	161	18	441	602	14	260	1	21		2138	1005	1005	108	3551
LAST YEAR.	7	8	3	1	2	2	3	1	27	36	33	69		147	9		5	9	80		59	7	99	18	375	474	9	70	3	18		1838	538		2376	
INCREASE.	2	2					1		4	13	2	15	2	55		2	3	5	69	12	56	1	62		66	128	5	190	1	6		600	467	1005	108	1175

(1) There was an error in the report of last year; the Moslem members and probationers were reported as part of French Church and separately. There has been an actual increase of five in membership.

(2) An item of Fr. 500 in last year, not in this, will come later.

(3) 31 Villages, with average present at each of 25. Not included in totals.

(4) Received from Great Britain, etc.

NOTE - When items of last year do not agree, it is because of change in form.

J. H. C. PURDON,  
STATISTICIAN.



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